LIIC CHINA No. 1

L. Gunn.

Mr. Ng, Chinese, was born in Canton, China in 1889. He was one of a large family, having four brothers and three sisters. Mr. Ng was educated in China. At the age of twenty, when he completed his education he secured a position in a merchandise store in Canton. After working for two years he became tired of the monotonous routine life and wanted to seek his fortune in some other land. So in 1911 he embarked for America. On his arrival here, he secured a position in a dry goods store owned by some relatives in San Francisco. He worked for his relatives for five years. During the next three years, he worked in another similar store. Later on Mr. Ng, with a partner opened a poultry business down in Oakland. In that same year, 1920, Mr. Ng married. The business in Oakland was successful and three years later, Ng with his partner established a branch store in another town just outside the city limits of Oakland. Ng did not confine his business solely to poultry, but also dealt in Chinese merchandise, and thus profited in business. On Independence Day July the fourth, Mr. Ng would profitably sell selling fireworks, and often sold as much as eleven hundred dollars during the celebration. Fireworks the profit on 100%. Five years later, Ng established another branch store in San Francisco, and a year later moved his family over here. He has been in business ever since then. Most of Mr. Ng's business is done on credit as

he ships his goods out of town to customers who owns small businesses or to ranches. Since the depression these particular stores and ranches have not been making money, and Mr. Ry has experienced great difficulties in collecting his bills.

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Mr. Jing, ~~chinese,~~ was born in China in 1898. He was the youngest son in a family of four. His father ~~having~~ left for America in 1904, and had established a laundry in Modesto. ~~and had~~ He sent for Mr. Jing's older brother in 1910, and the following year Mr. Jing came over to America and went to live with his father in Modesto. At Modesto Mr. Jing attended the public schools for two years and then worked in his father's laundry. The work in the laundry was very hard, for he had to get up at five in the mornings to wash ~~in~~ the laundry, and then after he had washed everything he had to help with ironing until ten in the evenings. After working for his father for three years Mr. Jing then came ~~out~~ to San Francisco to make his own living ~~as~~ since he did not like the laundry work. The first job he got in San Francisco was that of ~~a~~ waiter in a Chinese resturant . The job at the resturant was also very hard, and a year later he quit and got a job in a produce market. A few months after working in the market Mr. Jing got a job in a Chinese store as a clerk. While working as a clerk Mr. Jing became interested in photography. He bought expensive cameras and learned to develop his own films. In 1919 he became an assisstant to a photographer, and while working there he learned the trade. ~~and~~ The studio he worked in had a good business with country towns. Whenever there were calls to the studio ~~from~~ for someone to one of these towns to photograph parades, banquets and other events, Mr. Jing was usually the one ~~that~~ who went. In 1926 when the owner decided to go back to China, he sold the business to Mr. Jing. Mr. Jing prospered until ~~up to~~ the present depression, but in spite of the slowness in business, he has managed to keep it open and running on an even basis.

MR. QUONG was born in China in the year 1904, and is now 30 years old. He came over to America the year his mother died, ~~which was~~ in 1911. Mr. Quong's father who had come over to America in 1908 had become a partner in a successful bazaar store in San Francisco. On the death of his wife, Mr. Quong's father made a trip back to China and ~~took~~ brought Mr. Quong over to America. After his arrival in America Mr. Quong attended the public schools in San Francisco, and in the evenings attended the private Chinese schools. After graduation from high school Mr. Quong entered the University of California ~~at~~ in Berkeley, to study civil engineering, ~~as~~ for he believed it to be one of the best fields for a future in China. During the university summer vacations Mr. Quong worked for his father, who had become the sole owner of the bazaar store. ~~having~~ He had bought his partner's share when ~~that~~ his partner decided to retire from business and go back to China. Mr. Quong's plan to ~~be~~ become a civil engineer never matured, for during his third year in the university, his father passed away. ~~(1928)~~ in 1928, Being the ~~sole~~ heir, Mr. Quong was left his father's entire fortune and business. The first year he took over the management the store made money, and at this time he married. Then he felt the depression, sales became less, and business decreased so much that ~~formerly~~ the crew of eight salesmen was cut down to four. Business has never been the same as ~~usual~~ before, ~~and~~ so Mr. Quong, early this year, held a ~~large~~ sale to ~~help get rid~~ dispose of the large surplus stock. Mr. Quong said that it was the first sale the store ~~ever~~ had held in its thirty odd years of business. The top floor of the three story building ~~that~~ which was once used exclusively for business is now transformed into living quarters for Mr. Quong and his wife.

MR. LEE was born in the city of Hong Kong, China in the year 1892. His father was an herb doctor in that city, and his desired was that his son follow his profession. After a few years of studying under his father, Mr. Lee was sent over to America in 1911. His father's purpose in sending him over to America was that he could study under an uncle who had a few years previous come over and established an herb business in San Francisco. His father also believed that America held a better future than China. Upon his arrival in San Francisco Mr. Lee attended an English school. He studied for about 2 years then for the next four years he worked under his uncle in his herb store. In 1918 Mr. Lee established his own herb business in the town of Santa Barbara, but after two years of mediocre business he moved to Los Angeles. Business in Los Angeles was also not very encouraging, so after a year he again moved this time to Hanford. Being the only herb doctor and having the only herb store in the town, Mr. Lee for years had a thriving practice. In 1927 two more herb stores were established in the town and herb stores were also springing up in neighboring towns. Patients who used to come to Lee now went to their local stores. Business was not as rushing as before, so Mr. Lee in 1929 sold out his business and He went back to China, but in 1931 he returned to America. The same year Mr. Lee came back from China his uncle retired to go back to China, and Mr. Lee took over his business. Mr. Lee said that in his line of business the depression is not very noticeable. In spite of how bad it is here, it is much worse in China as he observed it during his trip back.

MR. MING, Chinese, was born in Manila in the Philippine Islands in the year 1895. Mr. Ming's father was in the importing and exporting line there. At the age of four Mr. Ming was taken to Canton, China, by his father who had lived there before moving to Manila. For the next 16 years Mr. Ming lived in Canton, and during that time went to school, where he studied Chinese and took up "Kung-Foo"-that is the Chinese way of boxing and wrestling. While in school, Mr. Ming won many matches in boxing and wrestling, and before his graduation he became known as quite an expert. After his graduation he opened a school to teach boxing and wrestling, and for two years he taught in China. In 1916 Mr. Ming came to America where he established the same kind of school, teaching "Kung-Foo" in San Francisco. In the evenings when he was through teaching, Mr. Ming studied English under a private tutor. Mr. Ming ~~after studying~~ studied English for four years, then went to a chiropratic school. After his graduation from the chiropratic school Mr. Ming then attended a school to study to be a Doctor of Medicine, where he also graduated. Mr. Ming is now married ~~and have~~ one child and is considered one of the most influential Chinese in Chinatown. Besides his practice Mr. Ming ~~is~~ still teaching "Kung-Foo" two evenings a week. During the present depression Mr. Ming was affected, as most of his patients did not have the money to pay him, but he said that the last few months things look much better than ~~it~~ did a few years back.

Steven C. Moy

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CHINESE

Mr. Foo, the oldest son of a small village fruit dealer, was born in China in 1860. His father made just enough money to keep his family from starvation. In spite of the fact, they got along contentedly, as Mr. Foo's father claimed that money was not everything. It was excellent health in the family, a roof over their heads, and two meals a day that brought happiness.

When Mr. Foo was hardly four years old, his father passed away. He died of old age, of about 92. Even the loss of his father did not leave his family penniless. Before he passed away, he bought 25 acres of land which were suitable for farming. Besides, he saved up a little money for the rainy days. Mr. Foo's mother divided her time in attending to the farm and her children. She hired two young men to do the farming for her. They were paid $3.00 each, a month for their labors.

Such produces as rice, mustard greens, other Chinese vegetables from their farm were sold at the village markets. They also had a few domestic animals and poultries for their own use. By the time Mr. Foo became seven years old, his mother sent him to the regular village school, like all other boys in the village. In the beginning he was very slow in learning his lessons.

Steven C. Moy

CHINESE

Mr. Foo, the oldest son of a samall villa

He did not progress in his studies. He learned Chinese readers, arithmetic, the use of the abacus, and how to write compositions. He remained in this school until he was fourteen years of age. After this he entered the secondary school in the county seat. Here he spent two years of study in advanced work, including the subjects on economics, and farm mamaging. When he was seventeen years old, his mother took him out of school and had him help out with the farming business because he was the oldest son in the family. His two younger brothers were sent to school in his place.

When Mr. Foo 18 years old, ~~he heard from~~ some relatives of his who just returned from America said that it was the land of opportunities. That news seemed to inspire him a great deal, So one night he talked to his mother about what he had heard about America. He confided in her about his ambition and wishes. She at first chided him, but she finally was persuaded ~~with the idea~~ that America was a good place to makes one's fortunes. She realized that her family was not rich nor were they living comfortably, So she agreed with Mr. Foo about America.

Then in 1880, Mr. Foo was given $200.00 to buy a passage on the boat ~~bounded~~ for America. In the spring of that year, he bought a passage on a schooner for America. Before he started on his journey, his

mother went to the village shrine and prayed for her son. She begged the God of the Seven Seas to look after her son after during his trip across the ocean. Two days after his mother's religious preliminaries he started for the port at Hong Kong. From here he went aboard one of those 19th century schooners, and started for Calif. His journey across the Pacific Ocean was quite a pleasant one. There was neither storms nor typhoons, for it was summer time when the ship passed the mid-ocean. The water was peaceful and calm. The only unpleasant thing about the journey was that Mr. Foo became seasick ~~which lasted~~ for three days.

He arrived in California in the middle of July and landed in San Francisco. There he was met by a first cousin of his fathers. He rode from the pier on one of those old buckboards to the Chinese section of the city. Then they had to cross an improvised bridge, made by Chinese who were compelled to use such means for crossing the other side of the street or town. At that time, the water from the San Francisco Bay flowed into Grant Avenue (known as Dupont St. to the Chinese people) at the foot of Sacramento Street, which started from Grant Avenue. ~~Grant Avenue was later named in honor of Pres. Grant after his death.~~

Thus the first bridge in California was built in San Francisco by the Chinese in Chinatown.

Mr. Foo lived in a wooden shack or wooden framed building with his cousin. His cousin opened a small Chinese and American Grocery store, and Mr. Foo ~~He~~ worked around the store without any compensation, but he did receive free room and board, and a little spending money.

He spent one hour each sunday at a church or Sunday school for Chinese, to learn his English lessons. During the week days he learned his English by waiting on American customers of the store. Two months after his apprenticeship he was given $15 a month for his work. He worked here until he was 26. Then he took a trip home to see his mother and brothers. Not very long after his return to his ancestral village, his mother reminded him that he had been ~~was~~ betrothed to a young lady before he left for America. Now that he was home he must fulfill his obligations to the other contracting party.

He was married in the village, one month after his return from America. His wedding celebration lasted four days, and during the festival, foods and liquors were ~~being~~ served to those friends and relatives whom he invited.

When the happy event was over, he remained in the village for nearly a year and a half. Just before he started to Califo rnia, a baby boy was b orn to his wife, and Mrs. ~~He~~ was very happy. This time he could not very well have a big celebration, even though his first born was a boy, bedause his budget was rather limited. So h e invited his immediate relatives only, ~~to partake some~~ to a banquets. After this second happy event, he really started ~~for his trip~~ back to America. Mr. Foo left Hong Kong in 1888.

He arrived back in San Francisco in the Fall of that year. Upon his arrival, he immediately sought employment, but none could be found. ~~So~~ He spent two weeks going from place to place, and it happened one day that he met an old friend and schoolmate of his. Since they were talking about employment, Mr. Foo told him that he had not yet found any connection. His friend told him that an American friend of his father's needed a Chinese to do some work around the orchards. One must understand the art of grafting thoroughly, but ~~So~~ Mr. Foo said that he would take a chance at this job ~~as~~ since there was no harm in trying. Thence, his friend introduced him to his father's American friend, and Mr. Foo's friend and his employer were surprised to learn that Mr. Foo was such an expert at this type of work.

So his employer raised his wage to $75.00 a month, and by so doing he could be sure of keeping a valuable man from his competitors. Mr. Foo was a great help to his employer's flower business, and remained at this job for six years.

Again, in 1894 he took another trip back to China to see his own family and mother. He stayed at home for three years. At the end of that period in China, a baby girl was born to his wife. This time he could afford to celebrate the happy event. This celebration cost him nine hundred dollars.

Right after that he returned to America in 1897. Upon his arrival in San Francisco, he and some of his cousins started to form a company for buying orchards. He was to take charge of all works on the flowers and fruit In other words, he was to do all the grafting, for the purpose of making new flowers and fruits. This orchard was sold to a large American florist. This transaction netted Mr. Foo alone, $3,000. Then he started another company, for selling seeds and bulbs of different variety of fruits and flowers. In 1900 he took another business trip to China. This time he imported many types of Chinese fruits and flowers which were to be transplanted in California.

While he was at home he built a new house and also bought 15 acres of fertile land. Flowers and fruits from California were transplanted on them. Soon, these lands attracted many visitors when the flowers were in blossom.

In 1904 he took another trip back to China on business. This time he made plans to have all sorts of Chinese vegetable seeds and bulbs imported to California. He remained at home for three years until he finished his business. In 1906 another son was born to his wife, and he invited all his friends, relatives, and neighbors to banquets and dinners in a celebration lasted for ten days.

Mr. Foo returned to California in 1908. He brought with him many Chinese vegetable seeds and bulbs, and distributed them to Chinese truck farmers throughout California.

In 1910, Mr. Foo and a few of his wealthy friends, including his first American employer, formed a partnership. They bought 1500 acres of land, and wheat and potatoes were planted. Within the period of twenty years, they made about $1,200,000 net profit, with each partner receiving about $150,000 for his share.

They also made money on other lines of business. Mr. Foo's former employer's son was the new partner and technical advisor for the business.

Mr. Foo, himself lost about $17,00 on other potato farms. All that he saved up was $200,000 in cash, real estates, and business interests. He very seldom speculated ~~on railroad stocks. This was he~~ except for one exception. ~~That is~~ he always speculated on railroad stocks and that was his only weakness.

Mr. Foo is a father of two boys and a girl. His oldest son, a graduate of University of Lyons, France, is an importer who owns one of the largest importing concerns in China. His second son, a Harvard graduate, owns one of the largest Chinese American Cafes in Shanghai and China. It is one of the most modern and ~~one like~~ similar to those large night clubs in New York with its patrons ~~are~~ mostly wealthy and official people. His daughter, a graduate of University of Berlin, is a well known woman doctor in China. ~~Her~~ husband is also a well known surgeon in China.

Mr. Fook himself is a naturalized citizen. Chinese naturalized citizens are rare, especially in America. In fact they are not permitted by laws. However, his citizenship (American) was given to him before the Chinese Immigration Act of 1880. He is rather reluctant in giving advice unless he is persuaded to do so.

He thinks that anyone who wishes to be successful in any undertaking, must be honest, frugal(not stingy nor niggard) punctual, conscientious, and hard working (pays no attention to short or long working hours). He suggests this motto for any young folk to follow: LABOR OMNIA VINCIT.

Mr. Foo likes the customs and ideas of the 80's and the 90's. He doesn't believe in divorce. He condemns trial marri age. He ~~oikes~~ to mix all the good American and Chinese customs and cast away the bad ones. He thinks the average American is broadminded. He abhors union men and fraternal orders who antagonize against the Chinese people.

Dr. Fuey, the fourth son of a Chinese merchant was born in Canton (Kwang Tung), China in 1858. When he was a baby he was well taken care of. No doubt, being the youngest son of a rich man in China was, and is always considered as a jewel. All kinds of parental caresses were bestowed upon him. He was more or less of a spoiled child, as children of rich families are. He was still not able to walk when he was nine years old. Besides, he was undersize, not that he was undernourished, nor did he lack any proper care. The cause was that he wasn't given the chance to learn how to walk. He was always in either the arms of his mother or his nurse-maid, known in China as, "Nai-Ma". His parents thought that he was so precious that they did not let him set foot on the floor for fear that something might happen to his legs. From birth until he was nine, most of the times, he was carried on a wide strap on the back of his nurse-maid, similar to the way Indian women carried their babies. The nurse-maid often sang to him and had him repeat after her. She taught him how to read fairy tales and picture books, and Dr. Fuey learned rapidly.

When he was ten years old his parents sent him to the exclusive private school for the children of the wealthy families. At school he entered the class for children who were older than he was, and learned rapidly. He excelled in arithmetic and history, during his nine years at this school he was awarded several first prizes for passing his

examinations with highest percentages. He also won two first prizes in essay contests.

Later he entered a secondary school at Hong Kong. ~~This~~ which was a private boarding school. He studied biology, English, German, mathematics, and Chinese, which was one of his required subjects. He spent four years there. After that he spent one year at a college ~~where he~~ and took part of the subjects required by the Medical College for its preliminary courses. He excelled in Zoology and Botany. He was interested in the study of anatomical science, so he made up his mind ~~that he wanted~~ to become a doctor. In those days China had not the kind of medical school we have in present day America, and those who ~~wanted~~ wished to become ~~a~~ "western doctor" ~~must either~~ had to go to Europe or America to study.

Dr. F~~uey~~ knew that his father could afford to send him to private school, but ~~when it came to~~ sending him abroad, ~~it~~ was another question. This, he couldn't do because he was not rich by any means. ~~So~~ Hence Dr. F. obtained a position as a botany and zoology instructor in one of the secondary schools. ~~He~~ taught school for four years, and during this period he saved up quite a bit of money.

~~So~~ In the fall of 1884 he bought a passage on one of the schooners bound~~ed~~ for California. Of course, his journey across the Pacific was not any too pleasant. Winds often blew the ship out of her course. Storms tossed it all around.

The ship was nearly wrecked and sunk in mid-ocean, and Dr. Fuey thought that he was going down with the ship. Nature's freakish will saved the ship from dashed to pieces, and he finally arrived in San Fraancisco on Christmas Day of that year. He was met by his second brother at the landing near Montgomery Street. Montgomery Street in those days was the water front of the city. Two weeks after his arrival he obtained a position in a Chinese Import-Export concern as a secretary. His duties were to take care of all the import and export business, including the declaration of duties, correspondences, legal documents, and other technicalities. In other words, he took charge ~~or care~~ of any difficulties which his employer ~~may~~ have. He kept his job for six years, and after that he went to Philadelphia and made his home with his cousin. In 1890 he entered ~~one of those~~ small Surgeons and Physicians Colleges in Philadelphia. He spent six years studying medicine. His tuitions were paid from the money he had saved while he was working in San Francisco. In 1897 he was a full-fledged physician with a license to practice.

When he was studying at school, he also worked for the Federal Government as interpreter from time to time during his school vacations. In 1897 he was appointed by President McKinley as special investigator for the Treasury Department on counterfeiting cases in Pennsylvania and New York. The reason for appointing him as special agent was that no American would suspect that a Chinese was employed by the Federal

Government for this kind of investigation. He performed his duty and work satisfactorily. The only persons who knew of his position with the Treasury Department were President McKinley and the Chief of the Secret Service Bureau of that department.

When he was on duty as special agent he became acquainted with an American girl who was one of the descendants of those pilgrims who came to America on the Mayflower. Their friendships turned into romance. Finally they were married after Dr. Fung received his doctor degree, and then they moved to New York. There he practiced medicine among his own people. From time to time he wrote several books on the study of the English Language, especially for Chinese students. In the beginning his business was very limited, ~~that~~ he obtained a position with the Immigration Bureau as Chinese interpreter at Ellis Island, N. Y. And practiced medicine at the same time.

In 1900 he moved to Pittsburgh, so that his wife ~~may~~ might live near his mother-in-law. Here, Dr. Fung opened his office in the Chinatown district. His many patients were Chinese and Europeans, and his office had to be enlarged, ~~so that it could~~ in order to accomodate all his patients. Then in 1910, his business doubled. He bought a large house near the Chinese district, and had it remodeled ~~so that it fitted~~ to suit his purpose; that was, the front and lower parts of his house were used as his office, and the two upper floors were used by his family. Then in 1912 he bought ~~100~~ one hundred acres of land in Lakewood, ~~N. J.~~ New Jersey, where he built a summer home.

In 1913, Dr Fuey and his family took a trip back to China to see his father who was at that time, 89 years old. Dr. Fuey took his father along with them in their travel through the coast of China. He had been so used to American conveniences, that he did not think of China as a comfortable place to live in. Of course, China today is quite different, and one would find the big cities in China just like any other big cities in America. After six months of their travel, Dr. Fuey brought his father with him to America. ~~After six months of their travel, Dr. Fuey brought his father with him to America.~~ He arrived in Pittsburgh in 1914 and there he resumed his practice.

In 1920, a tragic thing happened to him when his business was running smoothly. Some of the American (white) doctors who did not do so well with their practices became jealous of his business. So they (most of them were Irish) framed something on him by planting drugs in his office. That was more than what the laws allowed him to possess or use. They even had false witness against him. The judge, district attorney, and jury were also bribed by his enemies. By chance, it so happened that everyone involved in this case were Irishmen. He was convicted around circumstantial evidences which were planted in his house and was sent to the penitentiary to serve three years. His trial of his lasted seven months and it cost him about $9000.

After his release from the penitentiary he tried to re-establish his status as a reputable physician, but he could

not make it. However, he kept up his business until the Irish narcotic agents began to hound him again. Finally he became sick of such prejudice against him that he sold all his property and moved to California where he found peace. That was in 1925. ~~Since then,~~ After that he began to speculate in stocks and he made a little fortune, but he stopped ~~speculating~~ fortunately just before the stock crash in October 1929. ~~Ever~~ Since that day he has been retired from business. Dr. ~~Fuey~~ planned to return to China with his family and expects to stay there forever, because of the way he was treated in America.

Dr. ~~Fuey~~ has one daughter who has been on the vaudeville ~~show~~ for more than ~~19~~ nineteen years. She was the first Chinese girl to imitate animal calls and sounds on the stage. She ~~was and~~ is a lover of animals, and she made several trips to the African jungles for the purpose of studying the animals in their habitats.

Dr. ~~Fuey~~ admires the American for their excellence in science, progress and inventions. The thing he detests most is their continual discriminations against the Chinese. ~~To his own opinions, he thinks~~ It is true that most of those Americans who were prejudiced against him, were of Irish descent ~~with an~~ bearing Irish names. ~~Of course,~~ He thinks that outside of these, ~~he thinks~~ the majority of ~~the~~ Americans are very broad-minded and friendly.

He advises ~~that if~~ any young man who wishes to be successful, to must be honest, conscientious, frugal, hard working,

and think twice before he does anything ~~before he realizes his serious mistakes~~. Always think of Confucius' Golden Rules. He approves of successful intermarriage only. He detests trial-marriage or free loves, for such things are just like the social evils, legalized prostitutions.

Steven C. Teen

Mr. Teen, the second son of a village school teacher was born in Nevada in 1883. His parents took him bakk to China when he was hardly six months old. As an infant of three, he very seldom saw his father more than once a day. His father's work occupied most of his time, for in those old days a school teacher ~~is profession~~ had to slave from twelve to sixteen hours a day if he expected to earn a decent livelihood. The village schools started at an hour or so after sunrise and closed ~~at~~ about a half hour after sunset. The burning up of ~~an~~ incense sticks determined the time immediately after sunset. Although he was his own boss, had to comply with the wishes of his charges' parents. One could not be to independent, for there were many competitors even in those days.

When he was five years old, Mr. Teen followed his father to work every afternoon. While his father was occupied with his work he roamed around the class room (for the school was a large class room) for the purpose of amusing himself, if there was anything to amuse him at all. Here, he learned to say things from what he heard the students day. After repeated words for (something to him) and after them. This atmosphere and environment stirred up his curiosity as to what those boys were doing when they shouted out loud (reciting their lessons). To his lit he also all these goings-on seemed rather puzzling ~~to him~~. After he had been going to the school with his father for a year he began to understand that those boys whom he saw were trying to learn their lessons. Then he told his father that he wanted to study and to learn like the big boys.

This did not surprise his father at all, for he expected this to happen when he took him to school every day.

So Mr. Teen began his education at six years old under the tutelage of his own father. He learned rapidly and surpassed other boys of his own age. He was taught the ten elementary readers, the philosophy of Confucius and his followers, the thousand characters (words) reader (contains 1000 words which has no two words alike), syntax, letter composition, filial ethics, arithmetic, and other affiliated subjects. He remained in his father school until he was thirteen years old.

Then his father sent him to a secondary school in the township about three miles away. He had to get up early every morning in order to be to school on time. At this school he was taught elementary political science, economics, ethics, rhetoric and other required subjects. He passed every subject with the highest grades in the whole school. He studied here until he was eighteen years old. Then after that he entered a small Chinese college. Here he majored in advanced Chinese rhetoric and other affiliated subjects. Because of his excellent scholarship he was recommended by his college board committee to the Provincial Government for competitive examination (~~which~~ the modern American Civil Service Examinations System was derived from the Chinese Competitive Examinations in the Fifth Century).

~~Then~~ In 1903 Mr. Teen received some money from his father for transportation expenses to Canton City where the Competitive Examination was held. Under the Manchu Dynasty, official affairs

had to be carried out in formal manner, so Mr. Teen bought himself some elaborate costumes of silk suitable for this important event. All competitors or applicants for examination had to go through many ceremonies before they ever entered the examination hall. The examination hall itself was about the size of our Civic Auditorium. The hall was subdivided into several hundred booths three times the size of our modern telephone booths. Everyone who was taking the examination was kept there for a certain length of time. These examinations sometimes lasted from nine to twelve days. The arrangement of the examination booths resembled that of honeycombs. Booths were so arranged that there were always four empty booths surrounding the one that was to be occupied. After many tiresome and anxious days, Mr. Teen passed his competitive examination with very high honors. This honor was awarded with a title, "T'orn I'am", which is higher than the Master of Arts degree and lower than the Doctor of Philosophy degree.

After his success he went home. Upon his arrival at home, the news was immediately spread into the neighborhood districts by his friends and relatives without his knowledge of it. Then a great celebration took place and lasted 21 days. This celebration didnot cost his family a single cent. These expenses were donated by his village and neighboring ones. A man who had obtained such an honor (in those days it meant a great deal) was always being admired and respected. Such honor always had a official position attached to it. As a matter of fact, Mr. Teen

was the first man in his family, village, or district who had ~~won and~~ brought such an honor to his family and district. Everyone offered ~~his~~ daughters to Mr. Teen, for it was a great honor to have such a son-in-law. He finally selected the daughter of a school teacher for a wife.

Six months after his success he was called to his duty as a small justice of the peace in a township, and kept this position for eighteen months. Some how or other, Mr. Teen found that politics did not agree with his own ideas, so he handed in his resignation. Not very long after that a paternal cousin of his ~~just~~ returned from California. He talked to him and asked many questions about America. He was told of many opportunities of earning a livelihood as a private citizen.

In 1907, Mr. Teen and his own immediate family came to San Francisco. He arrived there in mid-summer; his paternal uncle met them at the pier. Upon his arrival, the economic condition in San Francisco was not very favorable, ~~because~~ it had just been rehabilitated from its castatrophe of a year before. Instead of wasting time Mr. Teen opened up a Chinese school of his own. At the beginning he had 13 pupils, then at the end of his second year of teaching he had 40 pupils. In 1911, the business condition of San Francisco was back to normal.

He wanted to give up teaching for some other kinds of opportunity, but he had not made any decision as to the kind of trade desired. In August, 1910, a friend of his who was running a small restaurant ~~and~~ wanted to enlarge his business. In fact, he wanted to change his kind of trade and ~~he~~ to cater to tea

American public as well as the Chinese. At the time, there were not many such ~~kinds~~ restaurants. Mr. Teen, with his keen foresight, immediately offered himself to his friend as a partner. Besides, he was willing to advance the necessary money to carry out the proposition. Mr. Teen's friend accepted this offer; and thus, two months afterward they started their new business. Their business gradually increased by leaps and bounds, and one year after their new partnership the restaurant was again enlarged.

Then, in 1915, Mr. Teen leased another building next to their restaurant as an annex. They completed their business program just before the Panama Exposition was opened. The enlargement of the restaurant was just in time for the increase of business resulting from the incoming tourists to San Francisco. Now the business occupies two whole buildings, and although the depression has decreased the business tremendously it has not been enough to ruin it.

During his venture in business, Mr. Teen and his family have taken five trips back to China. During the third trip in 1924, he left his three sons and a daughter to study at private schools there.

In 1919, he began to be interested in stock speculation, though at first he did not understand much about it. By chance, an American friend of his explained thoroughly stock speculation to him and persuaded him to try some stocks. He also encouraged him to spend more money on them, and this was the cause of his loss of a small fortune. He made $35,000 inside of nine years in his stock gamblings. Then came the

historic and disastrous event of 1929. He was caught in this crash and it cost him about $45,000. After that he stopped speculating for while, but in 1934 he went back to it again until he made about $10,000. Then his wife took all of his money away from him so that he would not be able to play the stock market again.

Mr. Teen thinks that no young men should speculate unless they have a fortune stored away and would not miss it if they happened to lose it. His sad experience was enough to qualify him in giving advice to people about not speculating.

America is his land of birth. He likes its liberal ideas, but not its monopolistic thoughts or practices. He despises the existing racial discrimination against the Chinese people. He maintains this is the only fault America has -- Racial Prejudice --especially towards Chinese. He adheres to the religious belief that we are all brothers under the skin. Are not the Americans Christians of the Christian Nation brothers under the skin of the early civilized Chinese -- the so-called "heathens" (as they were called by the Christians)?

1581

Steven C. Moy

Mr.Haye, the oldest son of a Chinese grocer first saw light in San Francisco in 1888, just four years before the historical CHINESE EXCLUSION ACT. When he was hardly one year old, his father sold the grocery store which was quite prosperous at the time, for three times the price of the original investment. Thus, having $6,000 cash on hand, Mr.Haye's father moved his whole family to Canton, China. He spent his early childhood around the family household, learning his ancestral dialect, He learned ~~about~~ the traditions, ancient poetries in rhythmical construction, the legends of historical China, and mythology through the teaching of his nurse-maid. When he reached the age of seven he was sent to the Chinese village school for his education in language, history, and philosophy and ~~but~~ little arithmetic. Such learning complied with the standards of the old days. Everything had to be learned by heart, whether one understood the meanings or not. After he completed his tenth reader he ~~commenced to learn or to be~~ was taught ~~how to write~~ rhetoric and other required subjects. He kept up his mental absorption with the ~~of all~~ things which had to be learned, until he was 14 years old.

At 15 he heard about the good fortune and prosperity in America from his paternal uncle who made his fortunes from gold prospecting. This news fired his ambition and gave him inspirations, so he made up his mind ~~that he wanted~~ to try his luck in America. Finally he got enough courage to tell his father about his wish ~~and desires~~. Naturally, his father was not at all surprised, because he himself went to America to make his fortunes when he was about 14. He took it for granted that his son inherited this spirit from him. Shortly after that his father gave him $200

to start with and also bought for him a passage to America on a Japanese steamer.

Mr.Haye arrived in San Francisco, his birthplace, in the fall of 1903 after 15 years absence. He was met at the pier by his maternal uncle. He lived with him for three months. When he had settled down comfortably he began to ask his uncle about the gold mine business in California. His uncle forbade him to take up gold mining because of his ~~being young~~ youth. He said that he should go to school.

So Mr.Haye went to school. By chance, he happened to obtained a position as houseboy; this was more or less of a school job. He received five dollars a month for the ~~job~~ work and, as a matter of fact, five dollars a month at that time was considered ~~well-paid~~ good pay, especially for a school job. At the same time he learned how to cook American dishes ~~from~~ through the instruction of the Chinese cook ~~under~~ hired by the same employer. He continued with this job until he was 18. After that he obtained another position as houseboy and cook. ~~He~~ And was paid $40 a month. He ~~had~~ kept this one for ~~one~~ a year and a half. During this time he and his employer were living near a gold mining camp ~~around~~ close to Plumas County.

In this short period he had met with three accidents. ~~The~~ In the first one ~~was that he was~~ he was nearly shot down by a stray bullet which was meant for someone else. The second accident was that he was half buried by a snow avalanche rolling down the hill near the house ~~where~~ in which he worked. ~~The third one was that~~ In the third he fell through a frozen pond. These three accidents happened to him ~~which~~ averaged one every six months. He was more or less ~~of~~ superstitious nature, and thus he took it for granted that bad luck had

befallen him. Just after the last mishap~~pening~~ he left this job immediately and returned to San Francisco.

Hardly more than three days after his return from ~~his last job near~~ the nearby mining camp, he was recommended by a friend of his to work for a millionaire contractor. That was the best job he had gotten so far. He was paid $60 a month ~~just~~ for only cooking two meals and washing dishes. He worked conscientiously at this job until he was 22. Then he took a trip back to China to see his parents. ~~As~~ The parents in the old days in China had the absolute privilege and right to command their children to do what they asked of them. His parents thought that he had been away long enough and was old enough to settle down. ~~So~~ They picked out a pretty young girl for him to marry. He could do nothing but fulfill~~ed~~ his parents' wishes, for in those days no one dared to disobey ~~their~~ parents or seniors. So Mr.Haye could say nothing but had to marry the girl of his parents' choice. He stayed in the village until his first child was born~~ed~~.

Then the desire to make money caused him to take another trip back to America.When his daughter was just five months old he took a steamer bound~~ed~~ for San Francisco, leaving his family behind.He landed in San Francisco in 1911 just as the revolutionary war in China broke out. No sooner has he settled down from his long ocean journey than his last employer sought his service. This time he was paid $75 a month with two weeks vacation on the employer's time. He was con~~s~~idered lucky because he ~~did~~ had not expected to find employment so soon. He kept

Steven C. Moy

at this job for four years. ~~At the time~~ When he ~~was leaving this job his~~ left his employer gave him $200 as a bonus for his faithfulness and loyalty. Beside the money he had just received he ~~had~~ had already saved up a thousand dollars.

With this money he took another trip back to China to see his own family. He stayed there for two years. Just before he made plans to return to San Francisco, a pair of twin was born to his wife. They were boys. Indeed, he was a very very happy man. His first child was a girl. In those old days in China, ~~to have~~ a girl as a first born was not welcome at all in any family. Boys were supposed to carry on the family traditions of the father's ancestors. Mr. Moy spent nearly $300 in 9 days ~~for~~ in the celebration of the birth of the twin boys. He invited everyone in his village to a dinner banquet. When the happy days and festive spirits subsided he completed his plan for the trip to America.

He arrived in San Francisco in 1916. Within the next few months after his return from China, he and some of his cousins opened a restaurant in Omaha. The business began to prosper gradually until 1917. All of a sudden a bomb shell burst into the air. The United States entered the world war as an ally of England, France, Belgium, and Italy. Then he was drafted for service. However, he was not called into training camp, because ~~of his being~~ he was too short. At this stage his good fortune really began. He returned to his restaurant business, and during the war, the business increased tremendously. He remained with the business until 1920 and made about $10,000.

Again he took another trip to China. He stayed there

for another five years and lived comfortably on what money he had on hand. He also bought a house in one of the suburbs in Hong Kong,China. He rented the house to tenants,thus insuring some definite incomes for his family. Beside this incomes he also received a bonus from his business in Omaha. Again two boys and one girl were born to his wife within the five years he was at home.

In 1926 he returned to Omaha. Shortly after that he sold his shares of the restaurant business for $1,500. Like other Americans he began to speculate in stocks. In the beginning he made $26,000 from the stock market. He kept on speculating on stocks until 1928. Then in 1929 he sent for his oldest daughter. She arrived in San Francisco in August of that year. Due to some tricks of fate she was ~~being~~ detained at ~~the~~ Angel Island for some ~~dissipation~~ investigation in their testimonies. While waiting for the release of his daughter, he ~~kept up with~~ continued speculation on the stock market. Then in October 1929, he was caught in the unforgotten, tragic ~~and~~, and historical stock crash. He lost $21,000 without any warning. That was a terrible blow to him, but that was not all, for his daughter was being denied admission to San Francisco. Of course the loss of his fortune did not worry him to any extent but that his daughter must be deported worried him a great deal. He engaged an attorney and had the case brought before the Department of Labor. Finally they won the case and the daughter was admitted into the port of San Francisco.

Then in 1930 his daughter was married to a Chinese college graduate. Mr.Haye again tried the stock market. This time he made $9,000, and then stayed away from the market. He bought

a small business in San Francisco and kept it until July 1934. He sold it for $5,000. Beside this money he saved up quite a bit. He expected to return to China next spring. ~~He [illegible]~~

He said that the Chinese are natural born gamblers, but he would advise them to stay away from stock markets. Stick to the lotteries or "fan-tan" if you must gamble. Above all he advised hard work and being frugal. America, he thinks ~~that it~~ is a great place to live in. He thinks a great deal of America, but he does not like her too modernistic ideals such as nudism, free loves, and companionate marriages. He likes the good old fashioned American ideals and traditions of the good old American Days of our grandfathers' times.

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L 544

Mr. Mee, the oldest son of one of the oldest families in the United States was born in San Francisco in 1873. His father was the owner of a small general store. In those days- general stores ~~were~~ usually meant grocery stores where one might buy hats, shoes, mining apparatus, etc. It might, in a way, be compared with our drug stores of today, for one might find there odds and ends, books, pillows, and many other household goods. His father's store specialized mainly in Chinese religious supplies of all sorts. Such things as candles, painted in every conceivable ~~***~~ color and manner. There were also some ~~kinds sorts of~~ religious sacrificial supplies made of papers in many colors . They represented in shape all kinds of garments, and there were also other kinds of religious or sacrificial supplies called "Yin Bows" and "K'ai Chins " (paper money). These were burned during the religious rites or with prayers. ~~They were burned~~ in order that the spirits of the departed ones might have something to wear and money to spend in the Great Beyond. There were also "K'are Nom Hiang" known as incense sticks, which were ~~and are~~ burned or lighted at prayers so that those in the other World might have their paths lighted.

When Mr. Mee was about three years old, his father's business prospered. ~~At~~ In his four year ~~-old~~ an elderly woman was hired to take care of him and his six brothers and sisters. This woman was called "S'eye ~~***~~ P'ore" or maid. Her duties were to cook, and to do the laundries of the children ~~of his~~ in the family. When Mr. Mee and his brothers (~~girls~~ Chinese ~~***~~ in those days were not ~~being sent or~~ permitted to go to school) were old enough to go to school, the maid took them to school and also called for them after school.

Mr. Mee entered Chinese private school when he

Mee

STEVEN C. MOY

was seven years old. In those days in San Francisco there were no schools established by Chinese organizations. ~~Since~~ On the last twenty years, ~~there are~~ have been many such schools established by Chinese societies for the instruction of children who are born in San Francisco and its neighboring cities (not including Oakland, Berkeley, and Alameda for they have their own schools). All Chinese children in San Francisco had to and still have to attend Chinese schools after their regular American school hours. ~~He~~ MR. MEE had to spend about seven hours at the Chinese school everyday and half day on Sunday. His tiresome program started at ten ~~o~~ o'clock in the morning with the practice of writing Chinese, then copying words from books until noon. Then he went home for ~~breakfast or~~ lunch. At one o'clock he returned to school. Then his teacher taught him the lessons from the elementary readers. Then sometimes during the afternoon he had to recite his lessons. After that he was taught ~~about~~ syntax ~~on~~ in the reader. Then at four in the afternoon he returned home for supper and again returned to school to remain from ~~at~~ five until eight. From thereon he was taught other subjects. He followed this program ~~continuously~~ continuously until he left the school at the age of fourteen. ~~He remained at this school until he was fourteen.~~

In the summer of 1888 his father sent him and his brothers back to China to study Chinese. He entered the secondary school of his ancestral village and spent five years at this school. Here he studied the ethics of Confucius and his followers. He was taught how to write letters. Other related subjects and ~~####~~ required subjects were also taught him.

In 1894, he married the girl to whom he was betrothed. ~~He~~ His parents made this arrangement without his knowledge of it. Three months after his marriage he brought his wife back

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with him to San Francisco. Not more than three months after his return to his home town, his beautiful wife ran away with a man who was more handsome than ~~he~~ himself. Her running away caused Mr. Mee a great deal of worry. In fact it caused a great calamity. Such the event ~~happenings~~ nearly drove him mad. It was rather ~~em~~barrassing and humiliating. After these ~~such~~ happenings, his father sent him away on a little trip in order to make him forget his troubles and worries. He was away for ~~on a~~ three months ~~trip~~, and on this trip he visited his maternal uncle in a ~~the~~ mining camp up in Nevada. Here he learned a great deal ~~plenty~~ about mining and wild animal trappings for profit. While he was enjoying himself ~~up~~ in Nevada his mother sent for him because his father became ill. ~~So then He~~ returned home and was told to look after his father's business, and since then he has been taking care of the store.

In 1900, his beloved father passed away. His death was due to old age (of course he was about 87 years old at the time). Since then Mr. Mee had ~~took~~ full charge of the business. Gradually, ~~the business began to show~~ there occurred a decrease in the volume of their trade. In 1903, the business was sold for $3,000. This money was turned over to his mother who deposited it in the saving bank.

Gold fever got the best of Mr. Mee, ~~So~~ he told his mother that he wanted to try his luck at prospecting ~~for gold.~~ His mother consented to his wishes. Before he went away he promised that he would always fulfill ~~ed~~ his filial duties ~~before he went away.~~ He tried ~~at~~ this fortune hunting for nearly six years, and made ~~just~~ enough money out of mining, though of course ~~it was~~ not enough to brag about.

He came home just about two days before the

great San Francisco disaster in 1906. He nearly lost all of his personal belongings during the great earthquake and fires. He ~~had gone~~ went through a lot of difficulties before he ~~ever~~ thought of going away. After the earthquake, however, he got himself a job as a cook in a railroad camp where Chinese were employed, and ~~He~~ worked there until 1910. ~~From thereon~~ At that time, and he started to cook for private families through out California, Nevada.

Mr.Mee kept on working as a cook until the outbreak of the World's War in 1917. He was drafted into the engineer division of the army. He was in the railroad CONSTRUCTION and transportation section. He was in the service not more than nine months and then was injured by shrapnel. He was disabled and laid up in ~~the~~ various army hospitals for treatment until the Armistice. ~~After~~ He came home after his discharge from service, and started to look for ~~work in~~ railroad construction work, but he was not successful in obtaining any employment. One reason for his failure was his ~~was that his being a person of the~~ Chinese descent. His being an ex-service man did not help him any, but it helped the so-called white men.He applied to the Veteran Bureau at Washington for assistance (it was ~~and is~~ his privilege to do this, because of his injury in service in the army), but he got no results from them. Again the main reason for this was ~~his being a~~ that he was Chinese. Although they did not say so, ~~but~~ their actions showed plainly ~~of~~ their discrimination. These things caused him to be disgusted with the American policy. ~~So he~~ Finally he obtained a job in a Chinese restaurant as cook, and ~~He~~ kept at this for nearly fifteen years.

~~Then~~ He lost job again because of his advanced age. His wound from the war prevented him from doing any manual labor.

STEVEN C. MOY

Since then he had been out of work for a long time. Occasionally he obtained odd and end jobs in the city and in the railroad camp as cook. Now he is working under the SERA as a detail man around the tool house of ~~the~~ a project.

Mr.Mee, although an American born Chinese is more or less old-fashioned ~~in the~~ about Chinese customs.He does not like ~~the~~ modern ideas, and ~~He~~ prefered those of the Victorian age. He used to hate America because he was not given ~~any~~ a fair deal in seeking a livelihood. Since President Roosevelt ~~was~~ has been in office his attitude has changed. No matter how much bad feelings he had and has ~~the~~ said against the American people for their discrimination against the Chinese he always has some patriotic spirit in him. He seemed to think ~~always~~ that no matter whether your country (his birth place) is right or wrong, one must be patriotic to it.

6031

L99

Steven C. Moy

Mr. Hong, the only son of a Chinese well-to-do merchant was born in the Leong Doe District, Canton, China in 1892. His father returned to his business in California when Mr. Hong was about one month old. An old spinster was engaged as a governess and a nurse to teach him and look after him. Spinster in those days were very rare. That one was very fond of the child and so she was very attentive in taking care of her charge. She taught Mr. Hong how to sing those songs intended for youngsters, and she read poems to him in a rhythmic manner which Mr. Hong repeated after her. When he was three years old, the governess taught him how to read by picture method. She taught him how to write and read simple words. She taught him until he was six years old, when he was sent to a private school in the village, to learn Chinese. This school had an enrollment of forty-five pupils. No girls were permitted to enroll, for they went to separate school. Of course, in those days there were no co-educational institutions. As a matter of fact, girls were not sent to school for their education until after the Chinese Revolutionary War in 1911. From then on, gradually more schools for girls were built and co-educational institutions became more popular. Mr. Hong was taught the standard subjects as outlined by those educational committees of that district. Chinese, was the major subject, then philosophy of Confucius, composition, letter-writing, and sentence formings.

He remained at this school until he was thirteen. Then his parents sent him to a secondary boarding school in Canton City.

The courses he studied were more of advanced nature. Besides, he was given optional courses or subjects to choose from. He chose higher mathematics, business and biology. He studied four years at this secondary school. Then, he spent one year at a Junior college. Before he entered the second year, his father in California sent for him.

Mr. Hong's father sent him $500 for transportation and incidental expenses. In 1910 he bought a passage on a Japanese steamer bound for San Francisco. It took him thirty-four days to reach his destination, although ordinarily it took those old type steamers twenty-nine days to cross the Pacific Ocean. Upon his arrival in San Francisco he was met at the pier by his father. Three weeks afterwards, his father hired a private tutor to teach him English and he studied for five and half months of English. Then his father sent him to work in his dry goods store where he was taught to make dresses on electric sewing machines. He had to learn the business of the dry goods store, right from the bottom up, for sooner or latter he would have to inherit it from his father. He had worked here for two years when his mother wrote to his father and suggested that Mr. Hong was old enough to settle down. She persuaded him to send their son back to China to marry. In fact, she had already betrothed him to a young maiden from a neighboring village. Shortly after that, Mr. Hong returned to his home in China.

Two months after his return to his home, he was married. The matrimonial celebration lasted ten days and many guests were invited. ~~to his wedding.~~ Every day banquets were given. And ~~They had~~ all kindsof

things were planned for entertaining their guests. The wedding celebration contained one custom which was practiced by no other nationality with the exception of Japan. That custom was the teasing of the bride. No matter how embarrassing it might prove, the bride and the bridegroom could never show any signs of anger or indifference. If they did, the guests would feel hurt or insulted, and that meant that the guests were not welcome. Of course, the host always requested the guests to enjoy themselves by teasing the bride. The bride was expected to sing songs, compose poems, play with the bridegroom, drink, play games, and many other ridiculous and silly things. Why all this foolishness, one might ask. As a rule, brides are supposed to be bashful and modest and Brides are always called blushing brides. Well, a bride must prove that she is a bashful and blushing bride who is modest. Kidnapping a bride from the bridegroom is one of the practices of the western people resembling somewhat the Chinese custom.

Six months after he was married, Mr. Hong returned to America with his wife. This time, he was given full charge of his father's business. He kept at this for nearly a year. Business prospered and the store was enlarged. Consequently, more employees were hired. He worked very hard. The store was opened early in the morning and closed at nine in the evening. Such long hours were to accommodate their customers who were mostly farmers in the neighboring vicinity. This store was located

in a town which had a population of 123,000.

Then came a happy event of his life, a boy was born to his wife. In the old days the Chinese people always preferred boys as first borns. This idea was ~~more or less similar to that~~ characteristic of the Asiatic nations. He went to San Francisco Chinatown to celebrate. There he invited all his friends and relatives to banquets. At the banquets, red eggs (dyed with red paper) were passed around. A banquet dinner in honor of the birth of a child always has red eggs as ~~Red eggs are~~ symbols of good luck and fruitfulness. This celebration cost him and his father about $600. A Chinese banquet is always served at a round table for ten persons. The cost of the banquets depends on how much one wants to spend on each table. Banquet dinner is always ordered by the table and they costs from $ 5 up to $ 35. The higher the price goes, the more courses are offered. ~~there are it starts~~ From six to nineteen courses, are included and this does not includes 10 other side dishes such as relishes, appetizers and desserts. Mr. Hong and his family returned to their country home after the celebrations.

He managed the dry goods business efficiently. Business was ~~always~~ on the upward trend, and then came the world's catastrophe in 1917. The United States entered the war in April. ~~He~~ Mr. Hong was not drafted for service on account of ill health, and consequently ~~he~~ was stationed at the military hospital until the armistice was signed. After the war, Mr. Hong returned to his business. Not very long after ~~his honorable discharge from service and~~ his return to his old business, his father's store was completely burned down. ~~In a fire of incendiary origin.~~ It was learned

later that some one who ran the same sort of business became jealous of Mr. Hong's business. ~~He~~ This competitor of Mr. Hong's hired some rowdies to set fire to his business. The fire inspector could not determine the cause of the fire. Mr. Hong lost all his belongings in this fire. In fact, the store's fire insurance had expired two days before the tragedy. It was rather difficult to get along without incomes of any sort, so Mr.Hong moved his family to San Francisco Chinatown. Then He went to work on a potato plantation or farm in which his father ~~owned 75% of the stocks~~ had a interest. This farm was located near the foot of a mountain, and near by there were plenty of wild games, especially coyotes. One late afternoon, Mr. Hong rode on one of his old horses to town for mails. Just as he was within fifty feet from the foot of the mountain he saw some coyotes running towards and ~~him which were~~ heading for the farm. He raised his rifle and was about to shoot them down, for they destroyed many ~~of theirs~~ domestic animals and poultrys. Suddenly he heard someone shout behind him, "Don't shoot them down. If you do, you will find a pack of these coyotes which run in a pack of thousands. They will attack you and eat you up, so leave them alone." It was too late for he already shot down two of them. He ran for his house on the farm, as fast as he could. No sooner has he entered his house than a great pack of coyotes was stampeding through the five hundred acres of ~~their~~ farm land. Fortunately there was nothing in their path, for all domestic animals and poultrys were locked up in the barn. He certainly had one narrow escape from being eaten up by a pack of coyotes. Mr. Hong worked on the farm as an overseer or superintendant ~~of the farm~~. He kept at it for two years and then he took his

family back to China. He returned to California in 1928 leaving his family behind. This time he bought a small hotel and has had it ever since. The business ~~was running~~ ran smoothly, and he made enough money to buy two houses. He bought one house in the town ~~where~~ in which he owned the hotel, and also bought one in the village in China for his own family.

Mr. Hong is a father of one boy and two girls. The boy is a mechanical engineer and the two girls are music teachers in China. Mr. Hong advises hard work for anyone who wishes to be successful. One must be conscientious, honest and punctual in whatever one under takes. He does not approve of intermarriage between Chinese and persons of the Caucasian race. He loves America, but he does not like the existing racial prejudices towards the Chinese. In spite of this, he admires the American ideals and customs which are conventional.

Steven C. Moy

1421a

Mr. Nai, the second son of a Chinese merchant and gold miner was born in S.F. in 1882. When he was about five years old his mother took him, his two brothers and a sister back to China. His father's reason for sending them back to China was because of the antagnoistic and prejudiced feelings towards Chinese in California. This ill feelings against the Chinese became ~~more~~ so intense that at time, that those who had the antagonism would attack any Chinese they happened to meet on the street.

Mr. Nai and the rest of his family were met at the pier by his maternal uncle. They stopped at ~~one of those~~ old inn, and ~~They~~ spent three days ~~for~~ shopping in the open markets for their necessities. Then they took a river boat from Hong Kong to Canton City and from there took an antiquated train for the village. It took them three days and two nights to reach their destination. They were held up by the highway robbers when they were just a mile from their village. Fortunately, they were not robbed of all their luggages. Before they took their train they had divided their luggage into several bundles, wrapped with gunny sacks. This gave the appearance of soiled and cheap articles. Well to do or rich people never used such containers for their baggage, hence the robbers took them for poor peasants. In fact, ~~they~~ Mr. Nai and his folks were dressed in very simple garments, and these highway robbers seldom rob poor peasants. So they arrived home safely with all their belongings and cash money which were hidden in the bundles. By the time Mr. Nai arrived in the village he was about six years old. That was about the usual age in those days for Chinese youngsters to start their early education. Before he was sent to the village school his mother engaged a private tutor to teach him the preliminary lessons, such as the picture readers with two or three words on each page. Of course, these books were illustrated. In the first reader such simple words as heaven, earth, sun, moon, water, mountain were given. These words are related to the things that a Chinese youngster usually learned in the course of conversation

with his parents. When the word sky was pronounced they knew immediately what it meant although they saw the word for the first time. Mr. Nai spent six months with these preliminary lessons. Then he was sent to the village school. He was taught the nine readers for the next five years, and during this space of time he progressed rapidly. He was promoted to a higher grade where other older boys were taught. He was taught the advanced course in philosophy, Chinese classics, and history and the elementary course in Algebra. After this his mother took him away from school and had him help his uncle with the business in the village market. The purpose of this was to have him learn something about business. He spent one year with his uncle's business.

When he was thirteen years old he was sent to the Queen's College at Hongkong to learn English. He entered the school as a first grade student. In order to make up the work carried by boys of his age, his mother engaged a private tutor. During his first four years at the school he skipped two grades. At the beginning of the fifth year at school he won a scholarship for free tutitons. He completed the rest of the elementary grades and one year of secondary school work. Then he went back to the village and started a little English school of his own. He kept at this for four years. That was his only source of income and he saved quite a bit from this, but gave up his school after he married one of his girl students.

When he was twenty two his father sent for him to come to S.F. So he left his wife in China and took a steamer bound for California. He arrived in S.F. in 1907 which was one year after the great earthquake and fire. His father was a real estate agent at the time of his arrival in America. Mr. Nai was given a job as rent collector for four Chinese tenement houses in Chinatown. Besides this, he taught Chinese in a private school. In 1911 he gave up his private school work and continued with rent collecting. From time to time he was called by the Municipal government to work as judge in the election booth located in Chinatown.

One year after the Chinese revolutionary war in China he was accused of

murdering one of his tenants. His conviction was ~~solely~~ based on circumstantial evidence. Of course, he was innocent of the murder, and never committed it. Evidence was so strong against him that he was convicted for ~~the~~ a murder committed by someone else. He was confined to the S.F.County Jail for two months before he was released on bail. It so happened that on the day he was allowed bail, an American narcotic or drug fiend was picked up on the street for distrubing the peace. ~~The~~ guilty conscience got the best of him ~~that~~ he confessed to the murder which Mr. Nai ~~was~~ so unjustly convicted for. Then Mr. Nai was released and acquitted, but no redress could be made for ~~his~~ humiliation caused by the blunders of the American jurists and justice.

Three months after his acquittal from the murder charge he reestablished himself by going back to his old job rent collecting. He kept on with this until after the 1915 International Exposition, then he went to Chicago in 1916. There he and some of his cousins started a Chinese grocery store in the heart of the Chinatown. The business commenced to pick up, and in seven months ~~the business~~ was paying profitably. In 1917 the U.S. entered the world war. ~~Then Fate took a hand!~~ One of his partners was drafted for service in the army. Again, his other two remaining partners were also drafted during the second conscription. Thus he was compelled to sell the business, and every partner received his share of the money. Mr. Nai was not drafted into service because he was not more than five feet tall.

Immediately after this he and his paternal uncle started a smallChinese American restaurant with very little capital. This business prospered so they had it enlarged. More employees were hired. In the course of one year they made $10,000 clear profit. Then after the armistice was signed, business began to slow down to such an extent that they had to sell the business for $6,000. Then Mr. Nai went to N.Y. and bought some shares in a Chinese poultry market. He was also given a job as a cashier, but again this business wasn't very profitable. ~~He~~ He gave it up and went to Washington, D.C. and spent three weeks looking for a business opportunity and location. Finally he found a suitable location in the

heart of the downtown business district. He and nine other cousins formed a corppration and opened up one of the largest Chinese American restaurants in the history of Washington. This business was exceedingly good. After the third year of the business Mr. Nai sent for his son from China. When he arrived he was sent to an Americanization School for three months and then to the regular high school. He completed the high school course in auto mechanics in three years. Upon his son's graduation from school, Mr. Nai took a three months vacation out in S.F. to see his parents who were still living. That was his first vacation he ~~ever had~~ since his release from jail.

~~Then~~ In 1928 he began to speculate in stock. In the beginning he made about $2,500 in the stock market, but he lost it all during the 1929 stock crash. That taught him ~~a lesson of~~ not to gamble on stock market. ~~That~~ He kept on with his restaurant business. At the end of the tenth year of his business, the lease on the premises ~~was~~ expired but could not be renewed or extended. The property ~~where~~ on which his business was located was bought by the Federal Government as one of the units of ~~the~~ a 15 million dollar building program. So Mr. Nai and his associates gave up the business for the time being. That happened in May 1934. They had to wait until the Government has completed its definite building plans on the securing of properties from private owners before they open up the business again. So Mr. Nai took another vacation trip to S.F. While he was here on vacation he ~~started to~~ formed another company for the same kind of business ~~which~~ as that he had been ~~doing in~~ carrying on in the past ten years. He also formed a factory ~~for the making of~~ which made noodles to sell ~~ing~~ to ~~three~~ Chinese resturants in Washington and other neighboring ~~vicinity~~ places. This factory also ~~put up~~ canned Chop Suey and Choew Mein which are very popular with the American public in the east. Mr. Nai is the father of two ~~sons~~ girls and a ~~daughter~~ son. Every one of them has an education which is equivalent to that of one years college work. Every one speaks Chinese, English, French , and German. The daughters are talented msicians and the son is an auto mechanic and physicist. Mr. Nai's success was due to his patience, hard work, integrity, frugality and conscientious. He advises ~~the~~ young folks ~~should~~ not to think too much about how to

make easy money without much ~~or hardly any~~ efforts, ~~especially~~ Particularly in speculation. He likes America, especially her laws, although he ~~had~~ has sad experiences ~~with them~~, but that does not change his attitude twoards America. He thinks that the present unemployment situation is almost solved by the present administration. He likes and thinks a great deal of American ideas and ideals, but not the so-called modernistic practices such as trial marriage and nudism. Mr. Nai is a staunch funadmentalist of the Baptist denomination. He admires the American ideals which are sane and conventional.

1577

Steven C. Moy

Mr.Dei was born in China in 1885. He is the oldest son of a merchant who sold supplies for all Chinese religious rites or ceremonies. Such supplies ~~were the~~ consisted of money and clothings ~~in~~ paper, and these ~~which~~ were ~~and are~~ used by the Chinese as sacrificial offerings. They were ~~being~~ burned in order ~~so~~ that the spirits of the departed ones ~~may~~ might have some money to spend and clothings to wear in the great beyond. His father taught him the art of cutting those papers articles of various colors into all kinds of shapes and designs. Beside those things he was also taught how to make and color candles which were to be used in the Chinese temples and shrines.

When he was seven years old, he went to the Chinese school in the village. He spent five years in studying his Chinese lessons. When he was twelve he surpassed the other boys who were three or four years older. He excelled in art, fundamental philosophy of Confucius, business arithmetic, and bookkeeping. Two years later he spent one year at a county secondary school where he specialized in a ~~chemistry~~ BUSINESS course. ~~At~~ When Dei was fifteen, his father ~~was often~~ became sick because of his advance ~~in~~ age. Gradually, Mr.Dei was given full charge of his father's business. The business was increasing and then other lines of goods were added. One year later, the business was enlarged, and consolidated with three other small business houses. Mr.Dei was elected as general manager; his father, the president; and his paternal uncle, the vice-president.

His desire and ambition for betterment in his business and cultural education caused him to changed his ~~fa~~

plans for the future, ~~So~~ he gave up ~~the~~ managing ~~of~~ his father's business and took a trip to America. On this trip he suddenly became ill and ~~He~~ spent three-fourths of his times in his cabin. He thought he would never reach ~~ed~~ America. He owed his life to a Chinese herbalist who brewed some herb teas for him. The ship physician gave up hope for his recovery, but the Chinese herbalist diagnosed his case differently, as all Chinese herbalists do. His troubles were broncho-pneumonia and hernia.

He arrived in San Francisco in the summer of 1903 in one of those old type Japanese steamers. The first thing he did when he landed was to attend a special or private school for business. During the evenings he ~~obtained a job~~ worked in a Chinese shop where they sold religious supplies. His duties were to make candles, paper money and clothings, and various other articles for sacrificial offerings. He did not need much training for he had enough experiences before he came to America. One year later he saved enough money to buy a few shares of stock in the shop ~~where~~ he worked. One year after that he took a trip back to China ~~where~~ ~~he~~ there was married. Seven months after his marriage his wife died from cancer. The death of his wife was a great blow to him. ~~So~~, he took another trip back to America for the purpose of forgetting the loss of his beloved one.

Mr. Dei once again arrived in San Francisco in April, ~~in~~ 1906, exactly two weeks before the great earthquake and fires. That catastrophe was the turning point ~~of his~~ towards a more vigorous desire and ~~ambition~~ determination to pull himself together. Six months after the fires he went to Fresno, Calif. to live with some cousins. There he found a job in a Chinese butcher shop and starting from an

errand boy to buyer. He left the job in 1909 and returned to San Francisco where he obtained a job as a night operator in the Chinese telephone exchange. During the day he collected out of town call bills.

In 1913 he and some cousins opened up a Chinese restaurant for both the American and Chinese trades. The 1915 International Exposition attracted a great many people to San Francisco. So his restaurant and business began to increase. Because of their excellent food and cooking the business increased tremendously. Then he again was made general manager of this business.

In 1920 he formed another company to buy some land for building a hotel and a tea garden. He was also made a general manager. Six months later he married a second time. Then he took a trip to China with his wife, as a business and honeymoon trip combined. His purpose was to import lots of Chinese art goods and chinawares, and many other things to be used in their restaurants. While he was away one of the managers whom he appointed to look after things, took advantages of his absence and took full control of the business, the whole controlling powers. When he returned to San Francisco he learned of this unfair deal. He immediately formed another company to start a new restaurant, an entirely new kind of restaurant where one can dance and dine. That was the first one of its kind on the Pacific Coast where Chinese foods were served. Then in 1923 he again formed a company for holding real estates. Thus this company bought the controlling stocks

of the two restaurants which he was managing. Finally he was elected president of the corporation until 1933.

Then in 1930 he started another restaurant under which he served as first manager. In 1932 the real estate holding company took over the hotel business which Mr.Dei started in 1920. He was also made general manager of it. In June 1933 he started a Chinese motion picture ~~making~~ business. This ~~business~~ produced the first Chinese talking picture in the world with all Chinese stars and casts. This company prospered rapidly. All the film they produced were sent to every Chinese colonies throughout the world. Of course, China ~~was and is~~ the big market for their films, for there ~~are~~ no motion picture company which produces all Chinese talking pictures. ~~Not~~ until this company consolidated with another motion picture company in China which produced silent pictures. Then the same year he was elected chairman of the board of directors of one of the Chinese theatres in San Francisco. ~~Beside all~~ BESIDE these positions ~~he has been holding~~ he is also officers of several Chinese organizations such as the Chinese Chamber of Commerce, Community Chest, Chinese Better Business Bureau and many others.

He said that initiatives, courage, patience, ~~industrious~~, thrifty, and honesty are the keys to his success. ~~That~~ one must not be afraid of hard work or long hours, one must stick to what one started to do. Be honest and fair with whom you come in contact. Mr.Dei thinks America is a very, very progressive nation but he doesn't like the extreme

practices of the so-called modernistic ~~followers~~ people for they will sooner or later become inmates of our American insane asylums. He said that the Chinese people should adopt American ideals if they are sane, conventional, and practical. Of course, he doesn't recommend them too strongly. The Chinese should keep their traditions, practices, and customs if they are good and get rid of those that are bad.

STEVEN C. MOY

Mr.Tseng, the only son of a small optical supplies dealer, was born in Tientsin,China in 1885. He was born and reared in ~~and about~~ the old walled-city, amidst the old Manchurian splendors. When he was about four years old, his father used to take him to visit their family friends who were government officials. In the old days, whenever one visited the high officials ~~on~~ social, one had to wear elaborate gowns or Mandarin gowns. Even though it was an informal or social call, one had to be so dressed if one wished to be ~~well-dressed,~~ presentable or to make an excellent impression on those whom one visited. Thus, Mr.Tseng was taught all the Court manners when he was very young. Now-a-days, the so-called social climbers of the wealthy class of the Americans spend weeks and weeks for the preparation before they were presented to the Court of St.James in England. In other words they practice the elegant , graceful, and refined manners which prevailed among the English arostocrats. ~~As for~~ Mr.Tseng, however, ~~he~~ needed no such practices because he was brought up amidst such an aristocratic atmosphere. Although his father was not a big business man, ~~but~~ he was a reputable politician, and a well-known person with many friends in the Manchurian Court. His father always took him to visit those friends. In a way, his family was considered a member of the aristocracy.

When Mr.Tseng was seven years old, his father sent him to an exclusive Chinese school established for the children of the aristocratic and wealthy families. One of the required subjects or courses for every ~~children~~ in this school was manners or etiquettes, ~~which they were to observe.~~ He was taught like ~~any~~* other ordinary children, the first ten elementary readers,

syntaxes, penmanship, arithmetic, abacus, and other required subjects. He studied very hard during his first three years at school, but he began to neglect his studies in his fourth and fifth year at school, just because he was ahead of his class. Gradually, he was left behind in his lessons, and was punished for his attitude towards his studies. These tutors could punish them (their charges) as much as they deemed it necessary, and yet their parents (children's) would not complain or object, for these tutors were also of the aristocratic class, and were immuned from any reflection or criticism. It was customary in China for school teachers to punish their children when the situation demanded it, and parents never would not think of objecting to the manner in which the teachers taught their children. Mr.Tseng remained at this school until he was 14 years old.

After this he entered the secondary grades of the same school which was both an elementary and secondary school. In this school he studied political science, rhetoric, advanced letter writing, mathematics, botany, business, and Chinese philosophy and ethics of Confucius and his contemporaries, and the other similar subjects. From this time on, he studied his lessons diligently, and excelled other boys, older than he. In the school examinations he won several first prizes, and had finished the secondary school works. Then, he entered a college at Peking, and studied at a Chinese University in 1906. Here he studied all the required subjects, such as rhetoric, advanced political science, syntaxes, business, philosophy, laws, English, and other advanced courses. In 1907 he took a Government Competitive Examination at the examination hall in Peking, near the Forbidden City. He spent

STEVEN C. MOY

fourteen days with his examination. Two weeks after that, he was notified that he passed his examination, but he was not told of the result and how of the title he was to receive. One month after he was notified of his passing the examination he was ordered to appear before His Majesty's Examination Commission. So his father bought him the most expensive gowns and other apparels befitting the important event. It was a very elaborate affair. He had to wait nine hours during the ceremony before he knew what the outcome of the examination was. After all the lengthy and elaborate ceremony was finished he was notified that he had won first place in his group of examinations, and he was awarded with a title of "J'ong Y'uen", which is a little higher than our American Ph.D. degree.

After that he went to Tientsin with his father. Then his father invited all his friends and relatives to banquets for the celebration of his son's successful triumph. Mr. Tseng was also invited to dinners and banquets by family friends and relatives.

In 1908 Mr. Tseng was appointed by His Majesty, the Emperor of China as Deputy Collector of Custom at Tientsin. After his appointment he married the daughter of a government official and kept his position until after the Chinese Revolutionary War. After the war he handed in his resignation because he knew that his position would not last very long.

In 1912 he and his father started an import-export business in Tientsin. They sold optical supplies, furs, Chinese rugs, and silk over all the world. In 1915 their business became prosperous and their customers in America increased to four times that of the original business. So, Mr. Tseng was sent over to San Francisco to handle the American trade. Ever since then he imported many lamb skins, kid, pony, mule, and donkey skins and

STEVEN C. MOY

~~plates~~ Pelts, rugs, and furs. The lamb ~~plates~~ were his best sellers, and next came the pony, mule, and donkey skins. They were made into furs and fur coats. Which are known on the market as Caraculs and ~~which~~ are very popular in America.

From 1930 on, Mr Tseng enlarged his business by exporting American goods to China; such things as old rubber tires, old newspapers, machineries, sewing machines, beds, typewriters, cameras, and many other articles.

Mr.Tseng is the father of two sons and a daughter. His oldest son is studying law at the John Hopkins University, and the second son is studying medicine in Germany, while the daughter is studying music in Italy.

Mr.Tseng's twenty years in America has broadened his ideals and practical business experiences. He likes America and its ideals. and He thinks the American are more broad-minded than other Caucasian races. He likes America not because of his making money here, for in fact, he exported more goods than he imported. Freedom of the press and speech are the reasons, for his admirations of America. In spite of the see facts he ~~also noticed~~ was aware of the racial discrimination towards the Chinese which still exists, (as every Chinese do feel the same for they are always being persecuted in some ways or others) but he kept it to himself.

Singapore Bound

By G.D.Wong

(The following story was related to the author by one of his intimate friends. Save for the name, the incidents narrated in the story are actual facts. They are also quite representative of many other cases of similar nature.)

Lum Ping appears to me to be the son of a fairly well-to-do farmer in Kwantung Province. I came to know him about a year ago. Since then affinity in thoughts and social ideas has attracted me more and more toward him, and casual acquaintance has grown into intimate friendship.

For a long time, Lum Ping's past has been a mystery to me. I never bothered to inquire into it, considering that it was his personal matter for me to [illegible]. his earlier life, seeing that it was none of my concern. However, from time to time, casual talks have disclosed that while still a youth in his early adolescence, he had grown tired of the village life in his native province, and had run away from home, full of hatred and disgust against the corruption and decadence for which the militarists' tyranny and obsolete feudalistic ideas were responsible. He used to relate how soldiers sent by unbridled generals descended upon the village like a pack of wolves, burning and pillaging as they went, arresting and exacting whenever they felt the urge. The youth of the village would be penned under the pretext of conscription. They would be tied and gagged and left overnight in the field. Generally, this would be sufficient to soften the will of their parents or bend the stubborn resistance of the unfortunate boys that ransom money would hasten to come to the rescue. This legalized banditry introduced by the militarists had been the bane of the country. And had it not been for that, village life in the village in China would have been full of rustic enchantment like that in any other country.

But the thing which finally decided Lum Ping's desertion of his native village, leaving behind everything which is so dear to one's memory of his boyhood and plunging in a future that is full of uncertainty, was the old family idea that the first duty of a son is to keep the family-name broken from generation to generation, and that filial duty requires that posterity is the one thing which must be bought at all costs.

Before adolescent Lum Ping knew it, he was confronted with the problem of choosing between an unwanted marriage or seriously displeasing his parents. The village life had been very dull. There was no chance for a better education, which was a luxury even his well-to-do father could not afford. There was absolutely no future. The village life had been very perilous and beset with danger. Over and above the prevalent banditry, there was the tyrannical militarism which bore down heavily upon the people "like wolves and tigers." Lum Ping would have stood for all these and suffered with the rest of his countrymen had it not been for the undesired marriage which his father tried to force upon him. Something in his mind told him freedom in marriage is one of the many rights promised to every citizen under the new republican regime. Something in his mind told him that blind

degenerated

Marriage has been the cause of ~~ruin of~~ the social life in China. He revolted, like millions of other young men in China against the fettered and rutted past. He ran away from his home.

* * *

Lum Ping/
In Hongkong he booked passage to Singapore on a tramp freighter. When he boarded the steamer, he learned that his fellow-passengers were some three hundred kidnapped Chinese who had been contracted to forced labor in the tin mines of Billiton. Driven to one end of the ship, this human cargo occupied the entire steerage. Two tall, turbaned Sikh police stood guard ~~each~~ the passage entrance, each at one of the two entrances, to prevent any possible intermixing between the kidnapped and the passengers before the departure of the boat. There they stood silently, looking at their yellow brothers with an air of superiority, quietly reminding one of imperial Britain and that "Great Britain still rules the seas."

Out on the highseas, the vilignce on the human cargo was relaxed; the two Sikhs had already returned ashore before the ship sailed. Lum Ping, an inquisitive youth then, was able to intermingle with his unfortunate countrymen. Conversation followed, in the course of which he discovered many thinbs about the plightful lots of these kidnapped Chinese. In his native village, he used to hear terrible tales about these kidnapped laborers who seldom survive the ordeal of hard works to return to his native country. In his childhood, his mother used to coax him to quiet down whenever he cried, with the tales that the unruly child would be sold to the kidnapper, who would cut him up into small pieces, to be used as baits for beche-de-mer. Now the mirage lived as reality right before his own eyes. He could hardly believe that such inhuman thing could be true.

The voyage from Hongkong to Singapore generally takes about three or four days. The boat which Lum Ping boarded, being a tramp freighter, took six days. Lum Ping therefore had plenty of time and opportunity to learn about these kidnapped laborers. In time, he learned that while most of the Chinese passengers were kidnapped by professional the "pigs"---as these unfortunate Chinese are called---were sons of provincial Chinese kidnapped by professional "pig-dealers," and some of them were duped into self-afflicted hard labor with promises of profitable remuneration, there were some who voluntarily sold themselves into three or four years of hard labor for a sum of thirty to forty Mexican dollars. Often entire families were sold in this way in order to escape an even harder life in native China. They became the pawn of the ruthless "pig-dealers." They hoped for a better chance in the promised land. They wanted to escape from the clutch of dire poverty and from the fettering chains of their "pig-dealer;" but invariably they failed.

* * *

The days that followed on way to Singapore were unbearably hot. In the poorly ventilated steerage, the stench of human sweat added discomfort to an already vitiated air. was suffocating with the stench of human sweat and excrement.

(enjoying)

which was

xhile from time to time,
On fair days, these bonded Chinese would come out on the ship's deck, basking themselves comfortably under the warmth of the sun and watching their last moment of freedom fleeting away from them, xx stormy days, they xust xonzine xxxselves in the forlest xxxx ozzhes snip's cmmand The wretched fate that was waiting for their arrival was not unknown to them. Tales of the terrible suffering the kidnapped Chinese laborers had undergone reached them even long before they ~~were~~ taken to the boat. They learned that of every hundred who had gone to the forced labor camps, at least thirty xxxxdied xfxxhxmx xixx as soon as they arrived at their destination, xxxthxx and another thirty perished from hard works in the field. As for the remaining forty, they might survive a little longer; but xxxxxxxx it would be very unlikely that they ever regained their freedom. They too/perished in the end, to be replaced by fresh contingents of kidnapped / generally/ laborers from China, whose man-power had already xxxx grown thin through years of civil wars, bxxditty banditry, and opium.

It was approaching meal-time. Ixxkxxgexxickxxx Rixx Hot steaming rice was brought in, contained in large wicker-baskets. The hungry & "pigs" scurried around the baskets, each carrying a pan or bowl in their hands to receive their share of the rations. There was spiteful look in their eyes; but their hungry stomach bade them patience and submission. For the rice that was brought in was not the clean, white, and appetizing rice that they used to eat at home. Its telltale yellowish color betrayed the story that it must have been salvaged from the bottom of the ship's hold, where salt water intermixed with grease, paint, xxxx dust, and possibly mice's dirts had given to the rice a flavor and a xix color that were sickening and disgusting.

piece

For "chaser" each Chinese was given a xx small xxxxx of salted fish, a food that is commonly used among the rich Chinese as a side dish, but among the poor Chinese ~~it is used~~ as the main dish. Nor was the salted fish of the same quality like those consumed by the wealthy. Instead of being a flagrant, delicious little morcel, the salted fish which the "pigs" received xxxx were of the lowest grade. They would easily have been discarded by the grocers as unedible, for they xxxx had reached such a high stage of pollution that their stenchy smell offended even those at the other end of the ship. The bonded Chinese laborers had two choices : either to feed themselves on these refuses, or to die a xlow death of starvation. They choosed the former, which was in no way very far from the latter.

((~~1~~ since xixxxdyxxfox a long time))

Signs of malnutrition were apparent even at this early stage of the unhappy journey. Being xfx underfed to begin with, the monotonous and unbalanced diet on board ship did not help them much in relieving them from the bad effects of malnutrition. Even as early as the third or fourth day of the voyage, already a score of bonded laborers were confined to beds in the under-ventilated steerage. There were violent vomitting, pxxkingxxxd pitiable panting and coughing of the sick which only drew disgust and indifference from the fellow-passengers. Thexxickxhardlyxxhadxanyxxchxxxx Thexxlookedxxxxxx

Occasionally, the "pig-foreman" would come around to make his inspection trip. The sight of sick people was a scene too common to his trade. But sometimes exasperated and put out of humor by the sickening atmosphere, he would walk to the sick and kick them heavily to give vent to his disposition. A shrill cry would be heard. "Ay-ya! " After this, the foreman generally succeeded in getting what he wanted---silence.

these helpless creatures # # #

When the ship was still about one or two days' distance from Singapore, Lum Ping was to see one of the most cruel things in his life.

The ship was still one or two days' distance from its destination. Lum Ping , to kill time, walked aimlessly around the ship. There was a family of three among the passengers of "pigs," man and wife and a small boy of about five or six. The family had hailed from Chiauchow, one of the backward districts in the Kwangtung Province. The man, who was addicted to gambling, had squandered away his small share of inherited possessions back home, and in order to save himself from starvation,had sold himself and his wife to hard labor. The son, being only a child and therefore of no value from the viewpoint of labor, did not command any price. If he should live long enough to survive his parents, the "pig-dealer" would reap extra profits in the form of unbought labor. On the other hand, if he should prove to be a burden to the trade, there were always ways and means to dispose of him. Man-power is the source of profits to the "pig-dealers;" they would not object to have too much of it.

The man was given sixty Mexican dollars for three years' of hard labor, from himself and his wife. The greater part of this money had already been charged to transportation of the family to the mining camp. Food while in the course of transporation too was paid out of this small sum of money. After this, only a few dollars remained to reach his hand. But even this paltry sum was about to be collected fleeced from him at the gambling stands operated by the "pig-dealer." He was mad. He cursed at the ill-luck. He blamed his friends for his loss. But he succeeded only in irritating/his fellow-passengers.

While the husband was noisily making himself disliked, the wife laid

On the soiled floor of the steerage the wife laid restlessly. She had been forced to follow her husband by social as well as economic reasons. For she has been sold to be servant ever since she was a child. Her husband took a fancy in her. Through marriage goer-between, a price was paid, and she found herself a wife, free and gay with a hope to the future. Gambling, operated by the village rich, however, had ruined her husband. And before she knew it, the small patch of inherited land was taken away from them, and her small treasure of dowry was taken by her husband to the village pawn-shop. What was worse, she was sold again to slavery, this time as a "pig." If she had been "modern," she could have run away from her husband, but from a more formidable system of slavery. But there was reason why she did not. For since the departure from Hongkong, her appetite has been very poor. She vomitted occasionally. She had been confined to bed. Her bulged belly revealed that childbirth was approaching. There were a few women on board who were kind enough to come to help. She smiled gratefully. There were tears in her eyes. She turned her head aside to hide her sorrow, only to caught sight of her son playing with other children, not the least concerned about the dark future that

him.
dark future that was waiting for them. There was reverie in her mind. In a few days, or perhaps a few hours, he would have a younger brother, and the misery would be redoubled.

That night, a lusty cry announced that a new life was added to this small transient pop ulation of "pig" laborers. The father was sullen. He was alternately congratulated by his fellow-passengers for the addition of an heir, and was jeered by them for his fecundity. Fear however permeated the superficial jubiliance, for it was clear that the new-born child would only have a small chance to survive: the ordeal of the journey would be too great, and the "pig-foreman" was a venomous serpent of a creature.

The intermittant cry of the new-born child had annoyed someone on board. Early in the morning, someone strutted into steerage. It was the foreman, followed by a few of his henchmen. He demanded what was the com motion last night that no one could sleep peacefully. Eyes turned toward the newly born. It was too late for the foreman to change his mind now. He must show himself to be tough. He stalked toward the and the child and snatched him from the mother. She uttered a shrill cry and fainted. The husband wanted to resist, but was restrained by his fellow-passengers. Like a mad wolf, the foreman brought the child to the side of the ship; and with a mighty force, hurled the child into the ocean. For a short while, the helpless form of the child was seen in the distance.

cruelty!

Lum Ping had never seen such a cruel sight in his life.
He regretted that he did not do anything then. But what could he do, a mere lad in his early twenty. There were hundred others much strenger than him, but they could not do anything. And even if they could, they remembered tales of terror about how mutinous "pigs" had been done away. Yet the omnipotence of the foreman and his bestial gang puzzled him Lum Ping greatly. He could not understand why, though bestial these merchants of human life might be, they could be so inhuman toward their own people. But he was not to be blamed for this, for he never had any chance to learn that successful colony always survives on cheap, forced labor. The "pigs" he saw were all empire-builders who surrendered their life and labor so that some country might become "civilized."

Late in the afternoon that day, the ship anchored a short way from just beyond Singapore. There was another ship already waiting for the transhipment of the cargo of human "pigs." The evening was sultry and dry. It was monotonously quiet except for the shouting and yelling of the foreman and his gang, and the heavy stamping of the departing "pigs." Lum Ping looked on mutely without uttering a word, for deep in his mind, he knew that his compatriots would never live to see their native land again.

Midnight, anchor aweigh, the ship sailed again. Early the next morning, Lum Ping found himself in Singapore.

gave up!

the

in China.

Mr. Ging advises strongly against gambling of any kind and stock speculation is no exception. He said that hard work, thrift and conscientiousness are his foundations for success. He admires all American ideals and conventions that are sensible. American social activity is too fast for him to follow. He detests the prevailing so-called modernistic ideals. He will never be too old to follow the American sports in wrestling, baseball and boxing.

C Experience A-6
Type Caution

Probably libelous

yes

Note; This is wonderful,
but is it libelous?

LXVIII

Within the modern city of San Francisco, there is a spot, Chinatown, which is still half feudal and half mediaeval. The "leaders" of this Chinese colony still maintain their feudal characteristics despite the fact that they are sometimes acclaimed as modern leaders by American high society. It happens that I know one of these leaders. A little inquiry into his life would show that most of the leaders of this part of our modern city have come from the "tu-han" class in the Chinese villages. It is strange to find that the high immigration wall which keeps away so many "cheap aliens" cannot stop the invasion of Oriental feudalism. Still more strange is the fact that capitalistic America is entirely unconscious of this feudal inroad.

The brief life history of Mr. S., who is a great leader of San Francisco Chinatown, will prove that what I have said is not untrue. Here is the story.

Mr. S. was born in Kwangtung Province, China, fifty-five years ago. His family has for a long time been a landlord family. For this reason, S. was able to receive an education. At the age of twenty he passed the county examination and was given the title "Sil-Chai", the Brilliant Genius, which distinguished him from the rest of

his villagers. Since he was successful in his first step, he looked toward the passing of the Provincial Examination and the most honorable Imperial Examination. Had it not been for the overthrow of the Empire, and had he been successful through these examinations, Mr. S. would probably now be seated in the high Imperial chair in Peking.

The establishment of the republic broke Mr. S's illusions into pieces; it upset his whole plan. Mr. S's father never forgave Dr. Sun Yat-Sun for what he had done to the bright future of his son. Mr. S. himself was not indignant. During the first few years of the republic, Mr. S. always hoped for a restoration. Meanwhile, he lived in his village as law adviser to the people, encouraging people to carry on law suits against each other so that he could always draw his share from them as adviser. When restoration seemed hopeless, Mr. S. changed his political philosophy; instead of advocating monarchism he became a revolutionist overnight by joining the Kuomingtang Party. This was in 1916.

After he had joined the Kuomingtang Party, Mr. S. was very active in political circles. In 1918 he came to the United States as chairman of the Sui Hing Benevolent Association. The immigration office admitted him

as a half governmental official and thus allowed him to bring a few secretaries with him. These secretaries were several of his fellow village folk who could not earn their living at home and were exceedingly anxious to migrate to a country where wages were higher and employment easier. Having learned that they could enter the United States by becoming secretaries of Mr. S., they paid eight hundred dollars (each person) to him for this "honorable" position, secretary of the chairman. This was how Mr. S. entered the United States and became one of the leaders of Chinatown.

Mr. S. returned to China in 1921. He remained in the vicinity of Hongkong for a couple of years. In 1923 he held the position of magistrate of A. P. District (Hsien). It was reported he paid eight thousand dollars for this position, but he got six thousand back during the first two months by selling other sub-offices to his followers. Unfortunately enough for him, the provincial government appointed another person magistrate of the district seven months later. So Mr. S. was forced to leave. However, his friends calculated that by the time he left his office he had already made over a thousand dollars. As soon as he left his office, he returned to Hongkong and began speculating in real estate.

When the Kuomingtang Party was reorganized in 1924, it adopted a revolutionary policy and accepted communists into its rank. Mr. S. thought it was decidedly dangerous to admit the paid agents of Russia into the Party, fearing that they would destroy the sacred, ancient civilization of China. But Mr. S. also possessed a far-sighted political acuity. When he saw the Kuomingtang Right Wing defeated, he immediately joined the Left Wing and became the follower and faithful political friend of Mr. Wang Ching Wei, now President of the Executive Yuen in Nanking. However, during the years 1927 to 1931, the Left Wing was not considered a political friend of Chiang Kai-shek. Many of the members were expelled from the Party by Chiang including Mr. Wang Ching Wei himself. It was during this unfortunate period that Mr. S. returned to the United States.

As former leader of Chinatown, and as member of the revolutionary wing of the Kuomingtang Party, Mr. S. regained his position in Chinatown very rapidly. He is now a member of the executive committee of the Chinese Six Companies, secretary of the board of trustees of the Chinese Hospital, member of the executive committee of the Kuomingtang Party in America, member of the editorial board of the Nationalist paper in San Francisco.

Nevertheless, for a great man like Mr. S. these honorable titles are not enough. He is also a stock holder in some lottery companies, member of the opium smuggling gang, and a philanthropist who always comes to you to ask for donations either to a hospital, a Chinese university, or some other benevolent association.

Such is the leader of San Francisco Chinatown, who is respected by both Chief of Police Quinn and his honor, the mayor of the city, Rossi.

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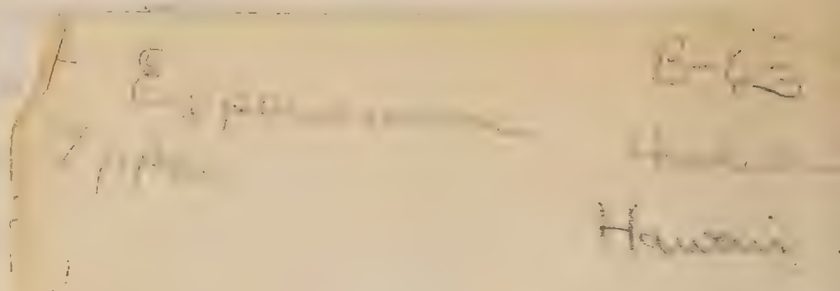

Hawaii

Mr. X. , the only son of a Chinese pioneer rice miller of the Hawaiian Islands was born in Honolulu in 1882. Besides being a miller his father owned interests in sugar plantations, sugar mills, curio shops and canneries. His father was in Hawaii long before its last monarch, Queen Lilioukalani, who was deposed at the establishment of the republic in 1893.

When X. was three years old his mother took him to their ancestral village in the Chung Shen District in the Province of Canton. Their home was a palatial mansion. At the time, it was the first foreign type of architectural plan ever used in their district. The people did not dare to put up any objections, because of the financial position of the owners. It was their monetary or financial status which gave them the privilege to do as they wished.

During his infancy, X. had a Chinese governess to look after him, keep him company and teach him everything that a child of his age should know, and he learned everything under the sun. Customarily, in China, children who reached their seventh anniversaries were sent to the village school for their first step in education. So Mr. X. was sent to a private school in his village especially established for the members of their class by the wealthy families. There were also other schools in the village for the so-called middle-class

or poorer class of children. Mr. X. spent seven years in the private village school. During this period he was taught all of the ten primary readers, elementary history, Chinese classics, and composition. In fact, every pupil in his school was taught more subjects than it was possible for little brains to absorb.

When he was fourteen years old, his mother took him back to Honolulu after the Hawaiian Queen was deposed. Upon his return to the Island, his father took him around the Islands to show him all of his business interests. In so doing, he explained that one must work hard, cohscientiously and industriously before one could be successful in whatever one might undertake. X. was also shown how each line of business was conducted and operated; these surveys included the sugar plantations, pineapple plantation and cannery. H spent nearly a year going around with his father from place to place where his business interests were located. Then, at the end of these business trips he was sent to an exclusive private school to study English.

This was a secondary school starting with the first grade and continuing up to the eighth grade and high school subjects. This might be called a preparatory school for college entrance examination. X. studied the subjects which were required by the public school for the first four grades. Then from the

fifth grade on he was allowed two optional subjects for each grade. Mr. X. selected business, elementary commercial laws, economics and French. By the time he finished the seventh grade he was about twenty-two years old.

Then his father sent him back to China again. This trip was for the purpose of marrying the girl whom his father had chosen for him while X. was studying in the Islands. It was the custom and tradition of the Chinese people at that time to do the match making or choosing for their children, even though the parties concerned never met or saw each other before. The marrying couples had no ward in what ever arrangements their parents had made for them in the matter of betrothals or marriages. It was the parents who gave the consent. His parents spent nearly $4,000 on the celebration of his marriage. Every cousin, distant or close and people of the same village and nearby villages were invited to help celebrate his matrimonial feast which lasted two whole weeks. Theatrical performers were engaged to entertain the guests. New continuous shows were given daily during the festival. Even the middle-class people had matrimonial celebrations which lasted more than four days. Large kerosene spot lights were installed through the village for the evening celebrations.

X. remained in the village until the birth of his first child. It happened to be a girl which was not what he had hoped for and in a way, he was rather disappointed. When his

daughter was hardly 17 months old, he took a trip back to the Hawaiian Islands, leaving his own family behind in the village.

He arrived back in Honolulu in 1905, and no sooner had he landed than his father put him to work in one of his bazaars. He was made assistant manager. Then one year later his father put him in full control of the new hardware store, realizable from the money which he made in the bazaar business. X. managed the hardware business smoothly and business increased rapidly. He enlarged the store for his father and added a more complete stock to make it more serviceable and convenient for customers. He managed this successfully and kept at it for three years.

Then he took another trip back to China, this time, to see his own family. He remained in the village until the second child was born. This happened to be a boy, and indeed, Mr X. was very happy. The odd idea existed that a daughter would belong to someone else after she was married but the son would remain with the family even though he were married. The sons usually carried on the traditions of the family's ancestors. Mr. X's father also spent some money in celebrating the birth of a grandson, for that was his first and only grandson and he was also extremely pleased.

After this happy event, Mr. X. returned to Honolulu to take charge of the hardware business once more. He managed

it for two years until his father opened up a grocery store which included a small meat market. Somehow or other, Mr. X. did not like this sort of business. He began to lose interest in it, so he turned this business back to his father and told him that he wished to go to the main land or the States to make his fortune. He was offered about $2,000 by his father as capital on which he might start business, but Mr. X did not accept this amount of money. H e wanted to start business with his own money, and therefore accepted only enough for his transportation and incidental expenses.

Mr. X. arrived in San Francisco in 1914. His first job here was as salesman in a Chinese curio chop in Chinatown. He worked at it for four months and then went to work in a bazaar which was one of the oldest Chinese occupations in California, and was employed there until 1917. When the war broke out he was drafted into the United States Army during the World's War, went through military training but was never called into actual service. After the Armistice was signed he bought a small curio shop of his own.

Hardly more than three months later he became ill, and went to several medical doctors none of whom could diagnose his case correctly. His illness tortured him for nearly five months, until finally he gave up his business and returned to his home in China. There his illness was cured by a herbalist

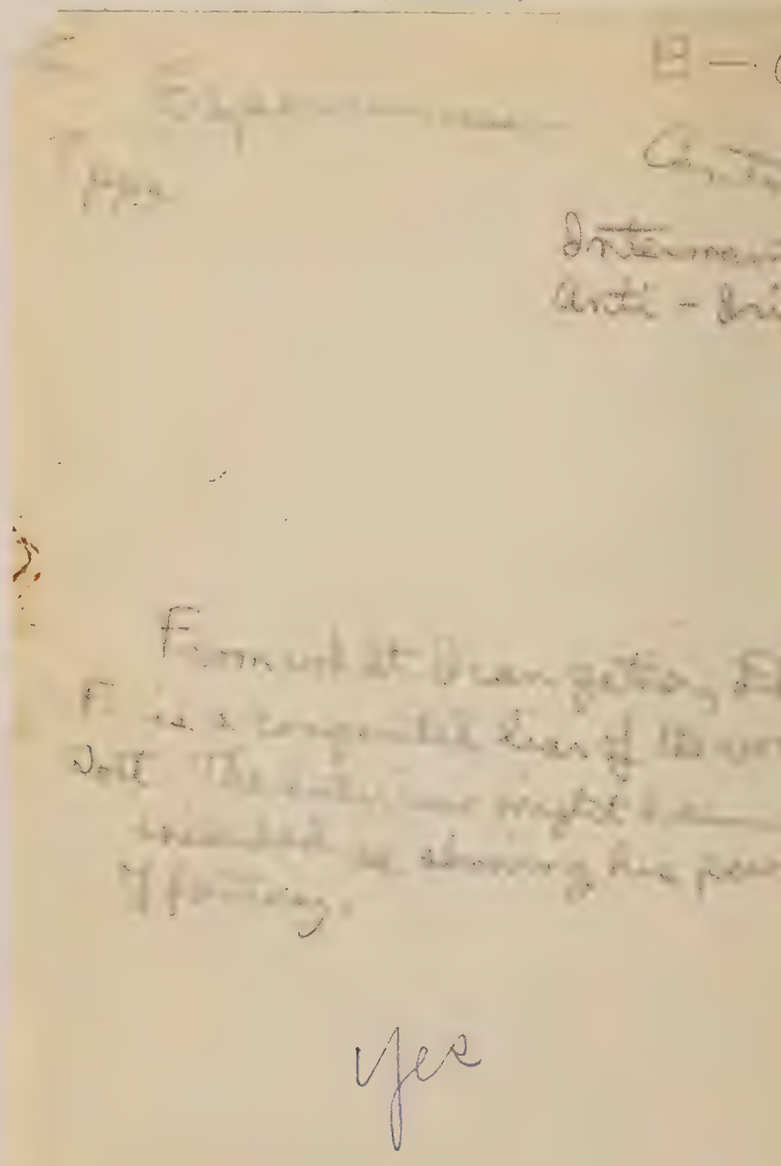
medico in his village. Being cured by a herbalist fired X's ambition to study about herbs and their curative properties. Herbs were first used by the Chinese long before Christ was born. Now, in the modern scientific age, some herbs are used in making western medicines.

Mr. X. spent five years in learning to be a herbalist. He also learned astrological reading. Although in America the practice of Astrology among the public is considered as fraud, yet it still flourishes there. Many government officials recognize Astrology. Mr. X. returned to America in 1923.

Upon his return to San Francisco X. operated a herb store where he sold herb tea to theChinese people who desired such means of curing their illnesses. Beside this, Mr. X. also gave astrological readings. Many Chinese who were not and could not be cured by western medical doctors were cured by him. He became well-known within six years, and during this period accumulated some money. He made two trips back to China within this period. While he was in China he learned the art of giving seances. There were no contraptions or instuments used at all, except a bowl of water which had the same purpose as a crystal ball used by crystal gazer. Many American people came to him for readings but he would not give any such readings to them for fear that he might be persecuted by local authorities. He kept to his all Chinese clients.

He was a Hawaiian by birth but an American through the annexation of the Islands by the United States Government. He has always said that the American Government is a very good form of government. He likes the American traditions, customs and ideals, that is, any of those which are sane and conventional. The things that he detests most are alimony and the American divorce laws. He doesn't see why a man has to support a woman whom he was divorces when she is capable of earning a livelihood. He stated that the women in America had caused a law to be passed so that men and women have the equal rights. Then, why not a divorce law that would protect a man and make him a woman's equal?

This interview always ends [illegible] on divorce



Dr. F., the fourth son of a Chinese merchant was born in Kwang Tung Province, China in 1858. When he was a baby he was well taken care of and as the youngest son of a rich man in China was regarded as jewel. All kinds of parental caresses were bestowed upon him. H e was more or less of a spoiled child, as children of rich families are. He was still unable to walk when he was nine years old, but not because he was undernourished, nor lacking in proper care. He was simply never given the cahnce to learn how to walk for he wasalways in either the arms of his mother or his nursemaid, known in China as, "Nai-Ma". His parents thought him so precious that they dared not let him set foot on the floor for fear something might happen to his legs. From birth until he was nine, he was carried on a wide strap on the back of his nurse-maid, in a manner similar to that in which Indian women carried their babies. The nurse-maid often sang to him, and taught him to repeat after her. She taught him to read fairy tales and picture books, and Dr. F. learned rapidly.

When he was ten years old his parents sent him to an exclusive private school for the children of the wealthy families. At school he entered the class for children older

than he was, and learned rapidly. He excelled in arithmetic and history, and during his nine years at this school he was awarded several first prizes for passing his examinations with highest percentages. He also won two first prizes in essay contests.

Later he entered a secondary school at Hong Kong which was a private boarding school. He sturied Biology, English, German, Mathematics, and Chinese, which was one of his required subjects. He spent four years there. After that he spent one year at a college and took part of the subjects required by the Medical College for its preliminary courses. He excelled in Zoology and Botany. He was interested in the study of anatomical science, so he made up his mind to become a doctor. In those days China had not the kind of medical school we have in present day America and those who wished to become "western doctors" had to go to Europe or Ameria to study.

Dr. F. knew that his father could afford to send him to private school, but sending him abroad was another question. This, he couldn't do because he was not rich by any means. Hence Dr. F. obtained a position as a botany and zoology instructor in one of the secondary schools, taught school for four years and during this period saved up quite a bit of money.

In fall of 1884 he bought a passage on one of the schooners bound for California. Of course, his journey across the Pacific was not any too pleasant. W inds often blew the ship out of her course. Storms tossed it all around. The ship was nearly wrecked and sunk in mid-ocean, and Dr. F. thought that he was going down with the ship. Nature's freakish will saved the ship from being dashed to pieces, and he finally arrived in San Francisco on Christmas Day of that year. He was met by his second brother at the landing near Montgomery Street. Montgomery Street in those days was the water front of the city.

Two weeks after his arrival he obtained a position in a Chinese Import-Export concern as a secretary. His duties were to take care of all the import and export business, including the declaration of duties, correspondence, legal documents, and other technicalities. In other words, he took charge of any difficulties which his employer might have. He kept his job for six years, and after that he went to Philadelphia and made his home with his cousin. In 1890 he entered a small Surgeons and Physicians College in Philadelphia. H e spent six years studying medicine. His tuitions were paid from the money he had saved while he was working in San Francisco. In 1897 he was a full-fledged physician with a license to practice.

When he was studying at school, he also worked for the Federal Government as interpreter from time to time during his school vacations. In 1897 he was appointed by President McKinley as special investigator for the Treasury Department on counterfeiting cases in Pennsylvania and New York. The reason for appointing him as special agent was that no American would suspect that a Chinese was employed by the Federal Government for this kind of investigation. He performed his duty and work satisfactorily. The only persons who knew of his position with the Treasury Department were President McKinley and the Chief of the Secret Service Bureau of that department.

When he was on duty as special agent he became acquainted with an American girl who was one of the descendants of those pilgrims who came to America on the Mayflower. Their friendship turned into romance. Finally they were married after Dr. F. received his doctor degree and then they moved to New York. There he practiced medicine among his own people. From time to time he wrote several books on the study of the English Language especially for Chinese students. In the beginning his business was very limited, so he obtained a position with the Immigration Bureau as Chinese interpreter at Ellis Island, N. Y. and practiced medicine at the same time.

In 1900 he moved to Pittsburgh, sothat his wife might

live near his mother-in-law. Here, Dr. F . opened his office in the Chinatown district. His many patients were Chinese and Europeans, and his office had to be enlarged in order to accomodate all his patients. Then in 1910, his business doubled. H e bought a large house near the Chinese district and had it remodeled to suit his purpose; that was, the front and lower parts of his house were used as his office, and the two upper floors were used by his family. Then in 1912 he bought one hundred acred of land in Lakewood, New Jersey, where he built a summer home.

In 1913, Dr. F. and his family took a trip back to China to see his father who was at that hime, eighty-nine years old. Dr. F. took his father along with them in their travel through the coast of China. He had been so used to American conveniences, that he did not think of China as a comfortable place to live in. Of course, China today is quite different, and one would find the big cities in China just like any other big city in America. After six months of their travel, Dr. F. brought his father with him to America. He arrived in Pittsburgh in 1914 and there he resumed his practice.

In 1920, a tragic thing happened to hi m just when his business was running smoothly. [Some of the American (white) doctors who were not doing so well with their practices became jealous of his business. So they(most of them were Irish)

framed him by planting drugs in his office in greater amount than the laws allowed him to possess or use. They even had false witness against him. The judge, district attorney, and jury were also bribed by his enemies. By chance, it so happened that everyone involved in this case was Irish. He was convicted on the grounds of the circumstantial evidence which was planted in his house and was sent to the penitentiary to serve three years. His trial lasted seven months and cost him about nine thousand dollars.

After his release from the penitentiary he tried to reestablish his status as a reputable physician, but he could not make it. H owever, he kept up his business until the Irish narcotic agents began to hound him again. Finally he became so sick of such prejudice against him that he sold all his property and moved to California where he found peace. That was in 1925. After that he began to speculate in stocks and he made a little fortune, but he stopped fortunately just before the stock crashin October 1929. Since that day he has retired from business. Dr. F. plans to return to China with his family and expects to stay there forever, because of the way he was treated in America.

Dr. F has one daughter who has been on the vaudeville stage for more than nineteen years. She was the first Chinese girl to imitate animal calls and sounds on the stage.

[She is a lover of animals and has made several trips to the African jungles for the purpose of studying the animals in their habitats.]

Dr. F. admires the Americans for their excellence in science, progress and inventions. The thing he detests most is their continual discrimination against the Chinese. It is his opinion that most of those Americans who were prejudiced against him were of Irish descent bearing Irish names. He thinks that outside of these the majority of Americans are broad-minded and friendly.

He advises any young man who wishes to be successful, to be honest, conscientious, frugal, hardworking and to think twice before he does anything. Always think of Confucius' Golden Rules. He approves of successful intermarriage only. He detests trial-marriage or free loves, for such things are just like the social evils, legalized prostitutions.

First Class
Motion Picture

Mr. Dei was born in China in 1885. He is the oldest son of a merchant who sold supplies for all Chinese religious rites or ceremonies. Such supplies consisted of money and clothing of paper, and these were used by the Chinese as sacrificial offerings. They were burned in order that the spirits of the departed ones might have some money to spend and clothing to wear in the great beyond. His father taught him the art of c cutting those paper articles of various colors into all kinds of shapes and designs. Beside those things he was also taught how to make andcolor candles which were to be used in the Chinese temples and shrines.

When he was seven years old, he went to the Chinese school in the village. He spent five years in studying his Chinese lessons. When he was twelve he surpassed the other boys who were three or four years older. He excelled in art, fundamental philosophy of Confucius, business arithmetic, and bookkeeping. Two years later he spent one year at a county secondary school where he specialized in a business course. When Dei was fifteen, his father became sick because of his advanced age. Gradually, Mr. Dei was given full charge of his father's business. The business was incresing and then other lines of goods were added. One year later, the busin-

ess was enlarged and consolidated with three other small business houses. Mr. Dei was elected as general manager; his father, the president; and his paternal uncle, the vice-president.

His desire and ambition for betterment in his business and cultural education caused him to change his plans for the future. He gave up managing his father's business and took a trip to America. On this trip he suddenly became ill and spent three-fourths of his time in his cabin. He thought he would never reach America. He owed his life to a Chinese herbalist who brewed some herb teas for him. The ship physician gave up hope for his recovery, but the Chinese herbalist diagnosed his case differently, as all Chinese herbalists do. His troubles were broncho-pneumonia and hernia.

He arrived in San Francisco in the summer of 1903 in one of those old type Japanese steamers. Ther first thing he did when he landed was to attend a special or private school for business. During the evenings he worked in a Chinese shop where they sold religious supplies. His duties were to make candles, paper money and clothings, and various other articles for sacrificial offerings. He did not need much training for he had enough experiences before he came to America. One year later he saved enough money to buy a few shares of stock in the shop in which he worked. One year after that he took

a trip back to China and was married there. Seven months after his marriage his wife died from cancer. The death of his wife was a great blow to him and he took another trip back to America for the purpose of forgetting the loss of his beloved one.

Mr. Dei once again arrived in San Francisco in April, 1906, exactly two weeks before the great earthquake and fires. That catastrophe was the turning point toward a more vigorous desire and determination to pull himself together. Six months after the fires he went to Fresno, California., to live with some cousins. There he found a job in a Chinese butcher shop and starting from an errand boy he advanced to buyer. He left the job in 1909 and returned to San Francisco where he obtained a job as a night operator in the Chinese telephone exchange. During the day he collected out of town call bills.

In 1913 he and some cousins opened up a Chinese restaurant for both the American and Chinese trades. The 1915 International Exposition attracted a great many people to San Francisco and as a result his restaurant and business began to increase. Because of their excellent food and cooking the business increased tremendously. Then he again was made general manager of this business.

In 1920 he formed another company to buy some land for building a hotel and tea garden. Here he was also made a gen-

eral manager. Six months later he married a seoond time. Then he took a trip to China with his wife, on a business and honeymoon trip combined. His purpose was to import Chinese art goods and chinawares and many other things to be used in their restaurants. While he was away one of the managers whom he appointed to look after things, took advantages of his absenee and took full control of the business and assumed all the controlling powers. When he returned to San Francisco he learned of this unfair deal and immediately formed another company to start a new restaurant, and entirely new kind where once could dance and dine. That was the first one of its kind on the Pacific Coast at which Chinese foods were served. Then in 1923 he again formed a company for holding real estates. Thus this company bought the controlling stocks of the two restautants which he was managing. Finally he was elected president of the corporation and served until 1933.

Then in 1930 he started another restaurant under which he served as first manager. In 1932 the real estate holding company took over the hotel business which Mr. Dei started in 1920 and was also made general manager of it. In June 1933 he started a Chinese motion picture business, and produced the first Chinese talking picture in the world with all Chinese stars and casts. This company prospered rapidly and all the films they produced were sent to every Chinese colony in

the world. Of course, China was the big market for these films, for there were no motion picture companies which produced all Chinese talking pictures until this company consolidated with another motion picture company in China which produced silent pictures. Then the same year he was elected chairman of the board of directors of one of the Chinese theatres in San Francisco. Beside these positions he is also an officer of several Chinese organizations such as the Chinese Chamber of Commerce, Community Chest, Chinese Better Business Bureau and many others.

He said that initiative, courage, patience, industry, thrift, and honesty are the keys to his success. One must not be afraid of hard work or long hours, one must stick to what one has started to do-be honest and fair with whom you come in contact. Mr. Dei thinks America is a very, very, progressive nation but he doesn't like the extreme practices of the so-called modernistic people for they will sooner or later become inmates of our American insane asylums. He said that the Chinese people should adopt American ideals if they are sane, conventional, and practical. Of course, he doesn't recommend them too strongly. The Chinese should keep their traditions, practices, and customs if they are good and get rid of those that are bad.

B-47

Yes

CXII

1.

Mr. J was born in Sun Ning district of Kwong Tung province in 1889. His father came to America in the early days of California history, though the son is unable to say just when his parent arrived. The father fared rather well and was able after six years to open a store dealing in Chinese candies, fruits and chinaware as well as other Chinese commodities. Incidentally, the store since its establishment over fifty years ago is still in the same location.

J spent his childhood and early manhood in China attending school. He spent the first eighteen years of his life in the classroom and during the vacation time, labored in the fields. The townspeople of the village engaged in farming, raising chiefly rice and yams. The land in the village was rather barren, as is the land in Sun Ning district generally, and the surrounding country quite mountainous. The weather was extremely hot in the summer time, but not severely cold in winter.

He found life in China comfortable because his father sent money home from America for the family support, and consequently his condition was somewhat better than that of his neighbors. On his arrival in this country, however, his ideas changed somewhat in regard to the meaning of comfort.

In 1907, the father made a special trip back to China

to be present at his son's coming marriage. The son took his bride when only eighteen years old, and a year later a male child was born. With progeny to carry on the family traditions so dear to the heart of the Chinese, J sailed in 1909 at the age of twenty, for the United States. On arriving here, he learned his father's business and devoted his evenings to studying English. While he applied himself diligently, facility was denied him due to pressure of other matters and so after a year, he discontinued his lessons and sought to improve his conversation through contact with American friends. After all these years, he has never been able to speak fluently, though he understands enough to conduct his business.

During the twenty-odd years that he has spent over here he has made five return trips to China, the last made last year. He goes back for visits and stays there a few months at a time, looking over conditions and noting whatever improvements may have occurred. On each occasion, he noticed slow but certain progress in his native land. He saw roads built, paths, which in China are streets, widened, and in the large cities, the installation of various facilities, such as telephones, electricity, and in some cities, gas. The last mentioned convenience, however, is not available in Canton. Shanghai and Hong Kong are the most advanced cities.

J said that if he had a lot of money, he would rather return to China to make his residence in Shanghai, since that city is so far in advance of the others that one can enjoy there the same conveniences as here in the United States.

Shanghai is his choice for that reason, and because of the fact that things are cheaper. For five thousand dollars he could build a gorgeous and luxurious home in the village, but the same house would only cost him one thousand in Shanghai. Everything is cheaper along the coast and in the cities than in the interior because of the extra expense of transportation.

As to living conditions, he emphasized the fact that they were different according to the locality. In some districts, the people were a bit better off than in others. In some places like Chung San, people did not knwo what silk was, for they were so poor that they were fortunate to have a stitch of the poorest cloth obtainable on their backs; while in the southern part of the province, people had their choice of a variety of garments, silk, linen, and so forth. In some parts of the province labor is cheap, and in other parts it is high. The living standard of the people naturally depended on their earning power. People went from places where business and conditions were poorer to the other sections to work. In some districts, the people are better

off even though they make only ten cents a day because their living expenses amount to only five cents a day. There are better opportunities to earn one's living in some of the fairly large cities. The labor consists of pulling richshaws, and other types of heavier work, but the people are resigned to their lot and never complain so long as they can work and save a little to lighten their last days. J said that in some districts some make a better living than even in America, comparatively speaking. The merchants in some of those cities make out quite well. Labor is so cheap in China that Americans living in China take advantage of it. For even as little as three dollars a month in Chinese money (the highest paid dommand only seven dollars) one can hire a girl to cook, wash, sew, and even to take care of the children. For that reason, J would prefer to live in China, for he could be waited on hand and foot for so little.

Just an instance of how cheaply one can live in China- a man in the poorer districts could live royally for the duration of his life on three thousand dollars, for that is considered a fortune. Naturally in other sections where standards are better, what is thought to be a fortune would be a larger sum, but it is safe to say that any man with five thousand can live luxuriously in any village. People here have remarked that with three thousand dollars in Am-

living expenses amount to only five cents a day. There are
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have remarked that with [illegible]

erican gold, they could return to their native villages and spend the remainder of their days in comparative ease and comfort.

Today, J is still in business, although he leaves the management in the hands of his son who came over as a child and was reared here. At present, his son is in China and is due back within two months. The trip, of course, was made so he could get married. At present, J has no plans except to stay here until he is old and will return to his native land to die.

quite well written
but unfortunately
has far more to do
ē China than U.S.
3 pages devoted to
a story to read as
a child in China -
good upper middle
class family picture
however - might be O.K.
for background material
- quite

N. Rau
10-27-36

Racial Minorities Survey

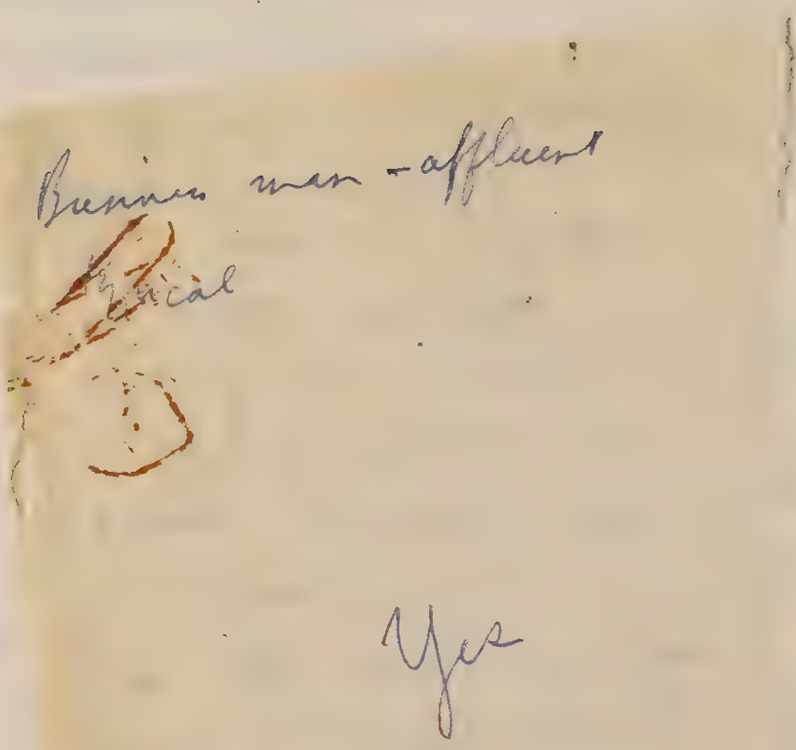
HISTORY OF CHAN KI LEUNG, CHINESE MERCHANT

The mild-mannered Chan Ki Leung clearly reflects in his bearing the complacency which has characterized his entire life from the standpoint of material security. And even though he inherited a business from his Chinese father he has done well by way of keeping that business in order.

Born fifty-five years ago in the city of Canton, in Cheung Chan district, Chan grew from infancy in the midst of material comfort, and not once has he been thrown into a condition of want. His father, a prosperous merchant, saw that his son received a university training and when the boy was ready to start life in a professional sense had enough money to set him up in business.

Chan's coming to America, therefore, was not for adventure, and neither was it to pile up a fortune in the manner of an opportunist. He merely came over to continue a business which had been made secure by his father and to find, perhaps, a better place for trading in the United States.

Chan's family background is not vastly different from the background of an American child with a merchant father, for in China there is an element of people who live very similarly to the middle class in this country. To such a class Chan belonged. In progressive Canton many people have left behind the ancient manner of Chinese life and have taken homes which in most respects are like those they occupy when they come to America.


Business man - affluent
typical
Yes

N. Rau
10-27-36

A small, well-kept, single house was the type of dwelling occupied by Chan and his mother and father, for Chan was the only child. They did not have branches of the same family occupying the dwelling with them as is the usual custom among the Chinese, and so Chan enjoyed a distinctive life from his babyhood until the time he was ready to leave home.

It is to be supposed [then] that Chan received a great amount of affection and was greatly loved and admired by his parents, and because he never was a very strong boy he probably was more pampered than the average child. But Chan's parents apparently exercised the proper amount of prudence in the matter of rearing their child, as he looks upon them as model people and never misses a chance to return to see them.

Chan was instructed in the rudiments of language at home before he started to school, and by the time he was ready to enter one of the public institutions of Canton he was able to take his place among his classmates with ease. Chan states that his school days were quite similar to those of an American boy in a public school, and when he was not at his books he was playing with his classmates at games which are common to this country. They included all kinds of ball games and the usual run of play exercised on an American athletic field.

As in all Chinese education, ancient or modern, much stress was placed on reading, due no doubt to the many characters a person must learn before he is considered a scholar. In this reading Chan became familiar with the simple classics in the early years of his education, and as he advanced was

introduced to the great philosophic systems of his country. From childhood, however, he was taught the wisdom of Confucius to serve him as a moral code throughout his life, and although Chan has lived in America and among Christian people for thirty years he has never looked to another teacher besides Confucius in guiding his moral behavior.

Among the stories he heard as a child there is one we will recall here as typical. It is entirely legendary and typical of the Chinese, but it is doubtful if Chan really believes the miraculous outcome of the tale. He appears to be a very practical man, accepting only that which is practical in the works of the masters. The story is as follows:

A certain holy man was walking one day through a rural section of China when he came upon a field which was being plowed by a young boy. And having come a long way the holy man decided to rest and to seek the society of the young boy whom he called from across the field to where he stood on the roadside. As the boy approached the holy man saw something in the boy's face which he liked very much and after having talked with the lad for a while told him as a friend that he did not have long to live.

The boy was alarmed over the prediction of the venerable man and respecting his word ran to get his father to tell him also what the holy man had said. The father, being fond of his only son, called the holy man back as he was walking down the road away from the field, and asked him if something could not be done to forestall the death of one so young.

Now the holy man was exceedingly versed in all the ancient books of magic and prophecy and he knew a way of saving the life of the young boy in whose face he had read signs of an early death. So he instructed the boy to act in this manner. He told him to go up into the mountains and on a certain path he would follow there would be a great knotted pine tree growing and underneath the great tree he would find two men engaged in a game of chess.

The boy should take with him two bottles of excellent wine and some feast cakes and while the men played he should give them wine to drink and the cakes to eat, never saying a word so that they would ignore his presence, until after a while the men on their own accord would notice the kind boy who had brought them refreshments and offer him a boon for his thoughtfulness.

The boy did as he was told, taking with him the wine and the feast cakes and following the road pointed out by the holy man. And he came upon the two, who were sitting beneath a large, knotted pine tree on a large, flat rock, completely absorbed by a game of chess they were playing. So the boy took the wine and gave it to the players, one of whom had a great, red face, and the other had a face as white as rice when it is polished.

The two men continued at their game just as the holy man had predicted, until after a while when they had become filled with the wine and the feast cakes noticed that it was the boy who had been supplying them with the refreshments. They were

loud in their praises of the thoughtful boy and in an effort to repay him they offered him any favor he would ask. The boy straightway asked the favor he had been told to ask by the holy man, whereat the two men stared at the boy in wonder that he should know they possessed the power to grant him his desire.

So one of the men took a book from his garb and turning its pages came to the name of the boy who stood before them. They saw that according to the book the boy was to die in a very few days and the man who held the book took a brush and marked the figure in such a way as to appear that the boy was not to die for a great number of years. So in that manner the boy's life was prolonged to a great old age.

The two men, however, told the boy that they were the rulers of the lives and destinies of men, and that he should go back and warn the holy man not to tamper with their designs. At this the two vanished in a cloud of smoke, accompanied by a great, roaring noise, and the boy came down from the mountain rejoicing to tell his father. He thanked the holy man and told him what the two men of destiny had told him, but the holy man was consoled in his fear from the warning in the knowledge that he had prolonged the life of such an excellent boy.

Such is the type of story Chan learned from his Chinese teachers during the early years of his training in the

Cantonese school, and the quaintness of the tale and the fact that such lore was common to the man's childhood makes it understandable why he retains a great love for thetraditions and customs of China.

In this respect Chan is not unlike almost any Chinese who was born in the land of his forefathers. It is obvious that Chan has a great love for these stories and that he will never grow entirely accustomed to the American way of seeing life. It is not that Chan accepts these fancies as fact, but in such lore there is a quality which becomes a part of the person who hears it over and over as Chan did in his early school years.

As for a moral code and religion, Chan abides by the teachings of Confucius alone. He does not look upon the words of that master as a religion, but as a means of greater happiness by the proper behavior towards other men. And because he is faithful to such principles Chan is an honest man who apparently lives a peaceful life, restricted though he is in social life by living away from his homeland.

Chan was graduated from Queen's College, an English school, in Canton at the age of 22, and three years later he asked his father for enough money to come to America to go into business for himself. The father, who had saved an appreciable sum from his profits as a silk merchant, listened to the boy's request and let him come. Chan first decided to start his business in San Francisco, but within three years had changed his mind and came to Los Angeles.

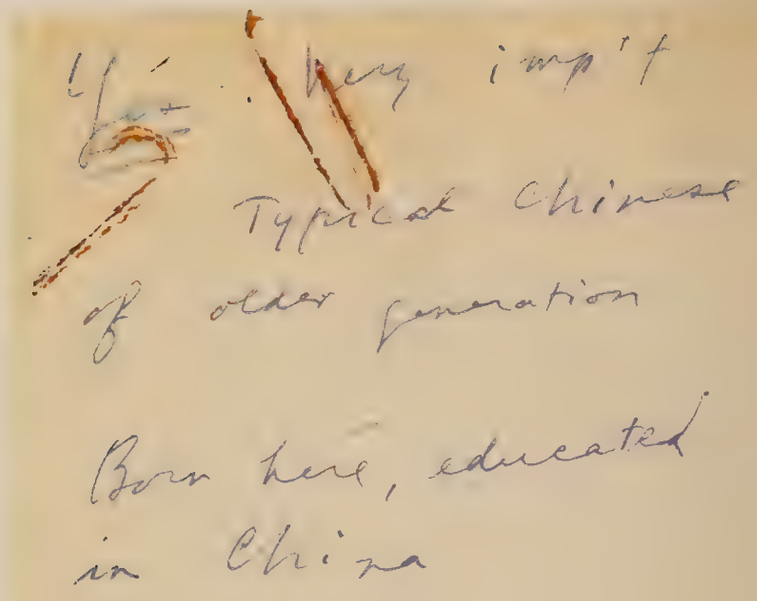
At that time, when he went back to China for a visit,he married a Chinese girl, who five years later bore him a son. Chan brought his wife to America with him and she has lived in this country with her husband ever since. But Mrs. Chan has been back to China many times since because her husband finds it necessary to return to China on business reasons.

Chan had a very definite preconceived idea of America before he reached this country, and the idea was accurate because he had talked to so many persons who had been to the United States. His plans were also very definite and in them he seems to have met with a normal amount of success. He owns a large stock of Chinese art ware and other merchandise in one of the largest stores of its kind in Los Angeles, but it is to be remembered that Chan started out with an investment which was given to him by his father.

Chan seems to have taken care of the investment, however, for he was not forced to close his store during depression years as were many of his Chinese competitors. He is assisted also in his business by his father, who is always ready to buy merchandise for his son and send it to Los Angeles when it is needed. Thus Chan's buying is done with his own interest protected.

In America the domestic life of the Chan family is very comfortable, not much unlike the comfort Chan enjoyed throughout his life in China, and the Chan son is being educated in American schools and is taught business methods in the Chan store. He is only 15 years of age, but he helps his father

as a clerk. Chan has never been naturalized, but he intends to stay at his business always. He does not look to returning to China for retirement, and presumably will be active in his store until death overtakes him. He is a successful merchant who would be lost without his life in trade.


Very impt
Typical Chinese
of older generation
Born here, educated
in China

Mr. Jung, the third son of one of the oldest Chinese mining pioneers and merchants of California, was born in San Francisco in 1886. When he was hardly three years old, at the outbreak of the so-called Chinese Exodus which was caused by the Irish propagandists and white labor unions, his father sent him, his mother, his older sister, and two older brothers back to China. His father feared that they might be harmed by those "white vandals". These vandals often called themselves Irishmen and white union laborers. Mr. Jung's father had reason to be afraid of such Irish propagandists. In that year, an officer of the San Francisco Public Health Department ordered and instructed his assistants to quarantine any or all Chinese whom they suspected of having contagious diseases. Those alleged to be spreading contagious diseases were to be cut or operated while conscious under the pretense of quarantine inspection. In fact they were to be cut limb from limb and hung on hooks suspended from the rafters in the same manner as meat is treated in butcher shops. Such practices were barbaric, and of course the Chinese people obtained a Mandamus to prevent the carrying out of such cannibalistic plans.* (see note to A-2)

Mr. Jung's family arrived in China in 1890, and stayed in Hong Kong until 1891. Then his mother took them back to their

ancestral village in Canton Province. Not very long after that his two older brothers and sister were sent to the village school to study Chinese. Mr. Jung was not sent to school because he was not old enough. Children in China were usually sent to school when they were about seven years old. He remained at home with his mother, who taught him how to sing children songs by having him repeat them after her. He learned how to write his own name and also was taught how to write very simple words. His mother taught him many things that the youngsters were taught in the kindergarten, and he learned rapidly.

Outside of his daily one hour study at home, he played with the other boys of his age near the village shrine or temple. The other boys of his own age indulged in all sort of games. The game he was most fond of was "feather kicking". This game consisted of seeing who could kick the "feather" without missing. He would kick it into the air and let it fall on the side of his shoes and bounce. Then he kicked it up again, trying as many times as possible to hit it. The "feather" was made of paper cylinders, three inches wide and a half inch thick, of thin paper, with three feathers piercing through them. The bottom of the paper cylinders was attached to a piece of snake skin folded twice. Two copper coins, one on top and one on bottom were used to weigh it down. The snake wkin was to make it bounce and the three

feathers gave it grace when it was kicked in to the air.

When he was seven years old he was sent to the village school. There he was taught the simple or first reader during the first year. For the next seven years he was taught from the second ot the ninth Chinese Reader. Besides, he learned how to use the abacus, the Chinese mathematical instrument. This was used for adding, substracting, dividing, and multiplying. Abacus are made in various sizes or lengths. The smaller sizes contain nine columns and the largest fifteen columns. Each column of the abacus is divided into two sections of two and five wooden beads. The two beads on the ulper section represent five each and the beads on the lower section represent one each. The digits are started from the right with the tenth unit up to the fourteenth figure. The slide-rules which are being used by the engineers, draftmen, and other technicians in America and Europe originated from the abacus. Abacus is indispensable with Chinese merchants regardless of whether they are modern or old-fashioned business men.

In 1900 Mr. Jung was sent to an English secondary school in Hong Kong, and there he learned Chinese and English. English was the major subject. Before he entered this school he had spend three years taking private English lessons which he was taught by progressive methods. Mr. Jung spent three

years at that school. After that he entered the Queen's College at Hong Kong where he studied four years. Here he took a course in economics and political economy. French and German were his choice in foreign languages. Upon his completion of the four years study at the Queen's College, he took a civil service examination at Shanghai and passed with the highest perœntage.

He entered the Chinese government service at Shanghai in the Custom Service. He remained in the government service first as clerk, but was transferred to Hankow. Before he reported for duty in that city, he was given two months furlough with full pay. Then he went back to his ancestral village to see his mother. Before his return to his duty, he was married. So he took his wife with him to Hankow where he worked until 1908. Again, he was promoted to custom inspector for service in Shanghai. Then in 1910 he was appointed Deputy Commissioner of Custom.

The Civil War broke out, and he was discharged from service. In 1913 the political turmoils in China had subsided, and he had himself reinstated into the custom service. As soon as his application for reinstatement was accepted he was appointed as Commissioner of Custom at Shanghai. In the course of service with the custom offices he was transferred from port to port. The purpose of the transfers was to have him

become accustomed to the various duties in those different ports. At the beginning of his sixth year of service with the custom, he was furnished with a residence by the Chinese Government. In fact he was furnished with a house in every port he was transferred to.

His position was not a very easy and pleasant one. He often had foeigners (Europeans and American) threaten his life, because he carried out his duties by confiscating the luggage or things of those who either smuggled or refused to pay duty on them. They did not want to pay any duties because they happened to be collected in China. In his twenty-four years of Custom service, he had many escapes from dangers such as war. The most dangerous one was the Chinese-Japanese War in 1932. He was taken by the Japanese militaryauthorityies as a spy. However, he was cleared by sufficient proof of his identity, and because of his American citizenship he was released promptly. He had to seek safety in the American gun boats from the dangers of war-torn Shanghai. After the war he was given two choices by the Chinese Government. He either had to give up his American Citizenship or his government position. It was the rule of the service that no aliens were to be employed in this service with the exception of experts who were appointed by the treasury department or the ministry of finance. Without any hestitation he gave up his position

with the Custom Service and retained his American Citizenship.

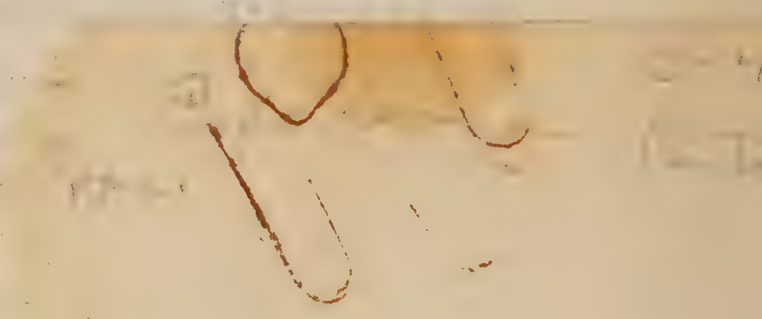
He returned to America, the land of his birth in September 1932. He got a position with a custom broker as traffic manager in its Chinese Division. He got along nicely until the NRA came into existence. Then the white employees of the firm insisted that they should have an American (white man) as traffic manager for the Chinese Division. Mr. Jung persuaded his general manager to let him keep his position as such. Then the stockholders of the firms opposed Mr. Jung's being traffic manager. They claimed that a white man should be in charge because it was a white man firm. Subsequently, he was discharged.

The custom broker firm made a bad mistake. When Mr. Jung lost his position they also lost about $25,000 worth of Chinese business annually. When Mr. Jung went the Chinese business also went. Finally they realized their mistake so they offered Mr. Jung twice the salary he had received before and tried to persuade him to accept the offer and return to their employ, but he refused. Then Mr. Jung opened his own business and brought along with him his former employer's Chinese clients. His Chinese business is more than ½ of his former employer's. He had been in business not more than two years and yet he has made enough money to buy two apartment houses in Chinatown.

Mr. Jung is a father of four girls and five boys. His oldest boy is a Harvard graduate and is a prominent attorney practicing law in the high Municipal Court in Shanghai. His oldest daughter married a chief justice of the superior court in the Canton Province. His second daughter is chief statistician in the Department of Agriculture in China. The second son is a chief chemical engineer in a large chemical factory in China. The third daughter is a law teacher in a woman's college in North China. The ~~third~~ fourth daughter is an entomology instructor in the same college. She is also an ophiologist. Of the three sons two are studying in Germany, and one is studying in a Chinese college.

In spite of the unfair deal he received when he returned to America he still likes America. He doesn't like the Irish laborers those of the white collar class, because they are the only ones who gave him trouble and they are also the ones who discriminated against the Chinese. He loves American justice and ideals. He abhors American free love and so-called companionate marriage.

To be successful in anything he advises hard work, being conscientious and honest with fellow workers as well as punctuality.



Yes.

Transcript. Chinese

CXI

Mr. N was born in a village in the Southwestern part of Kwong Tung province in 1904. His father, a native son of California, made a trip to China and according to the usual custom, was duly married in 1903. The rest of the story is told in N's own words.

"The climate in the village where I lived is extremely hot during the summer time. As late as seven o'clock in the evening the water of the river which ran not more than one hundred and fifty yards from my home was actually warm. Mosquitoes were thick, and whenver we sat outside during the sultry evenings, we were pestered to death. The winters were not cold, as I remember, and as to the rest of the year, I recall nothing. Rainstorms, however, impressed themselves on my memory. The rainfall was so heavy in our district at times that we were forced to take refuge in the nearby mountains, as we were flooded out of house and home. During the rainy season, the earth became so sticky that once I had to leave my wooden shoes behind me as I trudged home the rest of the way in my bare feet.

"As youngsters, we went stark naked until we were about seven years of age, though of course, ih the school room we wore clothing. Our pastimes consisted of games similar to those indulged in by children everywhere. It was an expres-

sion of the energy in us. We were,however, especially delighted on New Year's, for the marriedpeople gave children money tokens for good luck. We were fascinated when witnessing either a funeral or a marriage. All that I can remember of the funeral is a long line of mourners walking up to the mountain side to make the usual offerings of food to the spirit of the departed.

"Of the marriage, the details are more vivid. The groom had just returned from the United States. He was gaudily dressed and awaited the arrival of the sedan chair bearing the bride. The crowd surged forward as the bride made her appearance, but it was disappointed, for she descended from the carriage with her face, according to custom, covered with fans. She passed through the throng and entered the house of the groom where feasting and joy began, and lasted for a period of about a week.

"Our village was devoted to the cultivation of rice. Each man owned his plot of ground in which he plantdd his own rice. Planting usually took place in March. Young rice, in stalks about four to six inches high, was planted in small bunches. Each bunch was stuck into the mud about three to four inches under water. It was always a source of delight to me to see such straight rows of planted rice. Each row was so straight that it would seem as though they were ruled off. As many as

eight people could work in a plot of ground.

"The rice, as it grew high, was a beautiful sight. The country seemed to be a sea of green, and as the wind blew the stalks back and forth it was an attractive sight. Harvesting came, if I remember correctly, in August, and every adult man and woman was busy in the fields. After the crop was cut, the grains were put in a sort of a grinder to loosen the husks. The rice then, on a windy evening, was sifted by the breeze. A fist full was gradually let fall and the wind carried the waste away. The rice grains were heavier and fell into a heap. Then they were stored for future use. They also raised peanuts and yams in the village.

"Living conditions were poor. In regards to sanitation, there simply wasn't any. The village had only public places. Baths, as I said, were taken during the summer time in the river, while during the cold spell, they were either neglected or taken at home. Firewood consisted of rice straw, since there is lettle wood in China. Water was rain water obtained during the rainy season in the open court of the house or drawn from the well. Sometimes, one would see a youngster carrying on his shoulder two buckets, hanging one on each end of a long pole. These were filled with water from the community will. Meals were cooked over a crude stove--just a cave with a round hole at the top for the pot to fit in.

The housewife would have to push rice straw into the opening before cooking the meal. She would suffer in patience as the smoke, which had no outlet but the opening where fuel was fed was very bitter on the eyes.

"The food consisted of rice, vegetables and fish, since meat was very scarce and expensive. The fish supply seemed to be inexhaustible. Fruits of various kinds are found in China and very delicious.

"Housing conditions were poor also. Homes in our village were made of brick and were extremely bare, with only the ground as a floor. Wooden planks on saw horses or something similar served as beds. There were no windows to give either ventiliation or light, and the only illumination was by means of candles or oil lamps. Life in China is very hard.

"I attended school from the age of five until eleven when, to my joy, my father sent for me to come to America. I arrived in 1915, during the Fair. On the grounds of the exhibit, I had my first taste of ice cream - it was a delight! The hustle and bustle here was strange to a youngster - the electric and gas appliances as well as other conveniences were a continual source of amazement.

"Upon arrival, I attended the primary and secondary schools. While here, life was not too easy, for I had to work too, but no matter how bad things get, I would not live

in China. Conditions here have spoiled me and I want to stay. I would like trips to visit China, but not to stay. My father wants to go back to stay and he may do so! He has made a number of journeys, but always without me. At thrity, I am still young and vigorous and am just waiting for business to pick up so I can move from the filth of Chinatown. It is too dirty and does not come up to my standards. No matter how poor conditions may be here, still they would be preferable to what they are in China."

Private scholar

Yes

Born U.S. 1873
Educ. China
Depart - U.S

Mr. Mee, the oldest son of one of the oldest families in the United States was born in San Franicisco in 1873. His father was the owner of a small general store. In those days general stores usually meant grocery stores where one might buy hats, shoes, mining apparatus, etc. It might, in a way, be compared with our drug stores of today, for one might find there odds and ends, books, pillows, and many other household goods. His father's store specialized mainly in Chinese religious suuplies of all sorts. Such things as candles, painted in every conceivable color and manner. There were also some religious sacrificial supplies made of papers in many colors. They represented in shape all kinds of garments, and there were also other kinds of religious or sacrificial supplies called "Yin Bows" and " K'ai Chins" (paper money). There were burned during the religious rites or with prayers, in order that the spirits of the departed ones might have something to wear and money to spend in the Great Beyond. There were also "K'are Nom Hiang", known to us as incense sticks, which were burned or lighted at prayers so that those in the other world might have their paths lighted.

When Mr. Mee was about three years old, his father's business prospered. In his fourth year an elderly woman was hired to take care of him and his six brothers and sisters.

This woman was called "S'eye P'ore" or maid. Her duties were to cook and to do the laundry of the children in the family. When Mr. Mee and his brothers (Chinese girls in those days were not permitted to go to school) were old enough to go to school, the maid took them to school and also called for them after school.

Mr Mee entered Chinese private school when he was seven years old. In those days in San Francisco there were no schools established by Chinese organizations. In the last twenty years, many such schools have been established by Chinese societies for the instruction of Chinese children who were born in San Francisco and its neighboring cities (not including Oakland, Berkeley, and Alameda for they have their own schools). All Chinese children in San Francisco had to and still have to attend Chinese schools after their regular American school hours. Mr Mee had to spend about seven hours at the Chinese school everyday and half day on Sunday. His tiresome program started at ten o'clock in the morning with the practice of writing Chinese, then copying words from books until noon. Then he went home for lunch. At one o'clock he returned to school. Then his teacher taught him the lessons from the elementary readers. Then sometimes during the afternoon he had to recited his lessons. After that he was taught syntax in the reader. Then at four in the afternoon he returned home for supper and again returned to school to remain

from five until eight. From thereon he was taught other subjects. He folloed this program continuously until he left the school at the age of fourteen.

In the summer of 1888 his father sent him and his brothers back to China to study Chinese. He entered the secondary school of his ancestral village and spent five years at this school. Here he studied the ethics of Confucious and his followers. He was taught how to write letters. Other related subjects and required subjects were also taught him.

In 1894, he married the girl to whom he was betrothed. His parents made this arrangement without his knowledge of it. Three months after his marriage he brought his wife back with him to San Francisco. Not more than three months after his return to his home town, his beautiful wife ran away with a man who was more handsome than himself. Her running away caused Mr. Mee a great deal of worry. In fact it caused a great calamity and the event nearly drove him mad. It was rather embarrassing and humiliating. After these happenings, his father sent him away on a little trip in order to make him forget his troubles and worries. He was away for three months and on this trip he visited his maternal uncle in a mining camp up in Nevada. Here he learned a great deal about mining and wild animal trapping for profit. While he was enjoying himself in Nevada his mother sent for him bedause his

father became ill. He reutrned home and was told to look after his father's business, and since then he has been taking care of the store.

In 1900, his beloved father passed away. His death was due to old age (he was about 87 years old at the time). Since then Mr. Mee had had full charge of the business. Gradually, there occured a decrease in the volume of their trade. In 1903, the business was sold for $3,000. This money was turned over to his mother who deposited it in the saving bank.

Gold fever got the best of Mr. Mee so he told his mother that he wanted to try his luck at prospecting. His mother consented to his wishes. Before he went away he promised that he would always fulfill his filial duties. He tried this fortune hunting for nearly six years and made enough money out of mining, though of course not enough to brag about.

He came home just about two days before the great San Francisco disaster in 1906. He nearly lost all of his personal belongings during the great earthquake and fires. He went through a lot of difficulties before he thought of going away. After the earthquake, however, he got himself a job as a cook in a railroad camp where Chinese were employed, and worked there until 1910. At that time he started to cook for private families through out California and Nevada.

Mr. Mee kept on working as a cook until the outbreak of

father became ill. He returned home and was sold to look after his father's business, and since then he has been taking care of the store.

In 1909, his beloved father passed away. His death was due to old age (he was about 87 years old at the time). Since then Mr. Lee had full charge of the business. Eventually, there occurred a decrease in the volume of their trade. In 1913, the business was sold for $3,000. The money was turned over to his brother who deposited it in the saving bank.

Old Lee, not the best of it. Lee so he will, after that he wanted to try his luck at prospecting. His partner consented to his wishes. Before he went away to mountain that he would always fulfill his filial duties. He loved his fortune hunting for nearly six years and made enough money out of mining, though of course not enough to come about.

He came home just about two days before the great San Francisco disaster in 1906. He nearly lost all of his personal belongings during the great conflagration. He went through a lot of difficulties before he finally got away. After the earthquake, however, he was fortunate enough as a cook in a railroad camp where Chinese were employed, and worked there until 1910. At that time he returned to care for ailing family through hot California and Nevada.

Lee kept on working as a cook until the outbreak of

the World War in 1917. He was drafted into the engineer's division of the army. He was in the railroad consturction and transportation section. He was in the service not more than nine months and then was injured by shrapnel. He was disabled and laid up in various army hospitals for treatments until the Armistice. He came home after his discharge from service, and started to look for railroad construction work, but he was not successful in obtaining any employment. One reason for his failure was his Chinese descent. His being an ex-service man did not help him any, but it helped the so-called white men. He applied to the Veteran Bureau at Washington for assistance (it was his privilege to do this because of his injury in service in the army), yet he got no results from them. Again the main reason for this was that he was Chinese. Although they did not say so, their actions showed plainly their discrimination. These things caused him to be disgusted with the American policy. Finally he obtained a job in a Chinese restaurant as cook, and kept at this for nearly fifteen years.

He lost his job again because of his advanced age. His wound from the war prevented him from doing any manual labor. Since then he had been out of work for a long time. Occasionally he obtained odd and end jobs in the city and in the railroad camp as cook. Now he is working under the SERA as a detail man around the tool house of a project.

Mr. Mee, although an American born Chinese is more or less old-fashioned about Chinese customs. He does not like modern ideas and prefers those of the Victorian age. He used to hate America because he was not given a fair deal in seeking a livelihood. Since President Roosevelt has been in office his attitudehas changed. Not matter how much bad feeling he had and still has against the American people for their discrimination against the Chinese he always has some patriotic spirit in him. He seems to think that no matter whether your country (his birth place(is right or wrong, one must be patriotice to it.

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Yes' Life in China

A Student from China (L.A.)

~~HISTORY OF YUN FENG SUNG, CHINESE STUDENT~~

Although ~~Yun Feng Sung may be classed solely~~ (We Ys might described simply) as a Chinese student it would be more proper (really) to ~~say that he is~~ (call him) an exile from his native land. He is at present engaged in study at ~~the~~ a University ~~of Southern~~ in California. But even when his studies are through ~~he~~ it is doubtful ~~if~~ (whether he) will ever be allowed to return to the village ~~of his birth~~ (where he was born). The reason is that the Japanese, hostile to anyone ~~close to America~~ (who is close to the united States) living in their midst, now hold sway over the Tien Tsin district in which ~~Sung~~ Ys was born and reared.

~~But the story~~ (What lies) between the birth of ~~Sung~~ Ys and his present status as a student is a long ~~one, revealing~~ story. It is a typically Chinese story and it ~~that we are able to look~~ gives us an insight into the inner life of the young man ~~with microscopic precision.~~ (that is almost microscopic in its detail) ~~Sung~~ was born thirty-two years ago in the village of Chang-Li, about seventy-five miles east of Tien Tsin. ~~and in the midst of a population~~ (here in this village) of about 1,800 persons (he) grew to young manhood. It was not until he had finished his university training in the larger city that he ever had the slightest notion of coming to the United States. We will (however first) begin with his childhood.

The home in which ~~Sung~~ Ys was reared was a large one (It) containing eight different branches of his family, for (living) ~~under neath~~ his father's roof, or roofs to be more exact, were seven other bro-

thers and their families. They were ~~isolated~~ separated from the rest of the village ~~in a social sense in that they all lived within the walled welling as a distinct unit of Chinese society~~ in that they constituted a distinct social unit living within dwellings walled off from the others.

The buildings ~~of the home stood on~~ (were spread over) a plot of ground at least three acres in extent, and were surrounded by a wall in the typical Chinese architectural style. As one entered the court-yard ~~of the home~~ ~~he~~ one came first upon a long row of rooms in which was a large library, (a) drawing room and a suite of guest bedrooms, but it was in the rear row of rooms where ~~most of~~ the family ~~life was~~ spent most of their time.

In the second row of rooms, eight to be exact, were located the large dining room and several bedrooms, and in still another row of eight rooms, were other bedrooms. In between these rows of ~~rooms were other chambers~~ standing off at the side ~~and these~~ were the storerooms, with several more bedrooms for minor members of the family colony. Running ~~All~~ along the whole of the right side of the rows of rooms there was one large, long ~~lane~~ corridor of rooms in which cattle, farm implements and other things were placed. Part of the building was also used as a school-room, where children of the family were instructed in the rudiments of ~~learning~~ knowledge.

It was in this (school-) room that ~~Sung~~ Ys ~~went to~~ attended classes for two and one-half years, before leaving his home ~~daily~~ (daily) to attend a private school ~~during his primary training~~ giving a training in primary subjects. The home-schooling was tedious and crude, according to ~~Sung~~ Ys, and looking back he finds

that he derived little benefit from the long hours (he) spent ~~in~~ there. ~~the family schoolroom.~~ Yi recalls that as soon as ~~When~~ he was old enough ~~to attend with~~ me, his four sisters and (his) two brothers, ~~or those of the number who were then in that frame of study, Sung recalls getting~~ would get up at dawn ~~to~~ and march off to the schoolroom ~~for the~~ to beginning ~~of~~ the day's study.

He ~~cannot say~~ (is not certain of) the exact time the (is) morning study-period started, for even in his home, which was much better off than the average home of the village, there were no clocks. One simply awakened with the sun and ~~went about the first steps~~ began of the day's work. He would sit with the rest of the children reading aloud from the primers ~~classic of~~ in his language, repeating what had been learned the previous day. ~~and~~ If, during the first two hours of study, ~~#~~ one of the children failed to give a perfect recitation ~~they~~ he (or she) were kept from (their) breakfast until the others had finished.

Following breakfast, at which time the children went to their mother as a matter of ~~a~~ routine ~~report~~, there came another three or four hours of reading (this time) in the family schoolroom. Again, the lessons (that had been) read at the first period and on the previous day were reviewed and when this period was over the children went to their lunch. (In) the afternoon (there was a) period of work (which) followed ~~the~~ lunch time and ~~it~~ which lasted until about six o'clock, when the children were released to play. All the meals were held in the central row of rooms of the ~~Sung home~~ Yi's dwelling in the large dining room.

It was naturally to these periods of play to which the children looked forward, ~~and at that time~~ they were then allowed to go out side of the walls of the family compound and dwelling to mingle with neighbor children if they wished. ~~But~~ usually, however, the games were played in the courtyard of their own home, where they would not disturb outsiders with their cries and shrieks and laughter. One of the favorite games recalled by Ys was the one called chien-tze, ~~and others~~ Another were called wung-tse and da-tai. Wun-tse required a great amount of skill, and all the children worked hard to become proficient in it. ~~their play~~.

Insert cf. next page →

Wung tse was played with an instrument made by the children. It consisted of two wheels joined together by a slender axle. Looped about this axle in the center was a string and the player held the two ends of the string to let the axle slide back and forth from end to end, gaining momentum as it turned until it revolved at a high rate of speed. Around the sides of the light wheels were little reeds which made whistling sounds and as the wheels gained speed the sound became high and shrill. The skillful player had a way of suddenly twisting the string so as to unloop it where it circled the axle, throwing the set of wheels high into the air the player catching it on its return.

Da tai was not so difficult, but it was one of the favorite games of the children because it entailed a spirit of chance, coupled with much practice and skill. It was simpler, too, and

thus was more popular. This game was played mostly in the autumn when the trees which stood around the walls of the Sung home were trimmed. The branches were snatched up by the children, who trimmed off the twigs and foliage to make bare sticks, which were the instruments used in the game. The players would draw a line across the hard ground and several feet away would place one of the sticks with its end pointing directly towards the one who was then the principal of the game. With another stick similar to the one which lay on the ground before him he would make a throw at the end of the stationary stick, releasing the one in his hand just before it touched the end of the other one on the ground. The force of the blow would send the ground stick some distance, but if it did not cross the line drawn by the players before the strike it was still in the game and had to be knocked out by a second or third or even more players. When the stick had been knocked over the line in this manner it counted as a point for the person who knocked it over, and that person also could take the stick as his own.

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The game of chien tze, which was Sung's favorite, was played with a feather, which was stuck in the hole of a Chinese coin. Only the end of the feather was stuck in the hole of the coin, the feathery part sticking up as a balance for the instrument. The player then poised himself on one foot and lifting the side of the other foot he would let the coin drop. The raised foot

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would be ready to meet the coin and the player gave it a gentle kick which sent it into the air. Thus the point of the game was to see how long the player could keep the coin in the air. In this game a great deal of skill was developed by some players and the coin could be sent flying in all directions with first one foot and then the other. There were those also who could strike the coin with their foreheads and also by letting the coin fall behind their backs kick it from the rear, causing many twists and turns of the body as the feather darted higher and higher and in different directions. The game was also played in groups, the principals standing in a ring passing the coin from one to another.

It was not until Sung had grown to a young man that other more modern games were introduced to him, when he attended public schools in the village. He recalls these simple games of childhood, however, as his favorites, and the other children were like him in enjoying them more than they did the contests they played with large rubber balls, such as football, basketball and other more modern games. Sung also recalls that hide and seek was one of the favorite games of the children.

When this play period was ended in the afternoon the children were called to dinner by the cook and everyone joined around the family tables for their meal. The arrangement, however, was to segregate the various members of the family accord-

ing to sex, the men and boys sitting around one table, while the women and girls dined in another room together. The sleeping arrangement was similar, and male members of the family had adjoining rooms. Before the children went off to their beds they came to the mother and father one by one to give a report of their day's activities and were scolded or praised according to their respective records. Sung declares that in these reports they were honest to a fault and he cannot remember any of the children ever having lied. Such was a typical day of Sung's boyhood, during the two and one-half years he spent in the family school.

Later he was to become more familiar with children outside the walls of his home and would go out into the village to play, and when he had spent about three years more in a private school for boys he was ready to go to the large, more modern school maintained by the village. The private school was scarcely more adequate than the school in the Sung home, for the pupils merely sat repeating by rote the reading lessons they learned from day to day. Sung declares that although they read perfectly they did not pay any attention to what they were reading and the meanings of the stories often went without effect on their young minds. There were about fifteen students, but in the larger public school which he attended later there were about three hundred.

Sung says that at all times an air of strict formality was

maintained between the children and their father and that they were more endeared to their mother because Chinese manners allowed her more intimacy with her offspring. He recalls his father as a very dignified, stern but lovable old gentleman.

During all this reading in his school work Sung does recall stories which were repeated by the children as favorites, and some of them were pointed to by his superiors as moral examples. One of these was a story of [the favorite] Confucius. The hero of the story is one Hsiang Tao, a small boy about twelve years of age.

It happened that one day Tao and several companions were playing one one of the roads which led into their village, and it was decided to build a miniature city, using the road as the principal thoroughfare of their proposed settlement. So on either side of the public road they erected small, brick shops and homes after the crude manner of children; but finding the road too wide in proportion to their miniature village moved the buildings in farther toward the center of the road. When the construction was complete and the boys stood off to admire their work they heard the rumble of a cart down the road, and fearing that their work would be destroyed they stood in the middle of the road some distance from the small village to instruct the driver to drive off the road and around their buildings.

The driver remonstrated with the children, however, because

it was more dangerous to drive off the road at that point, and he bade them tear down the small buildings so that the cart could pass. But as the driver railed at the children a man stuck his head out of the covered part of the cart and asked the driver what all the noise was about. The driver imparted the news to his master, who happened to be Confucius himself, and the master got down from the cart to ask the children the same request which had been made by the driver. But Hsiang Tao, the hero of our story, abruptly told the master that it was not the sensible thing to do. "Who ever heard of moving a village for the sake of a cart," he exclaimed. "The cart must drive around the village." Confucius was impressed by the reasoning of the lad before him and asked him the extent of his knowledge. But the lad turned on the master and asked him the extent of his own. Whereupon Confucius replied in sage style that he knew all things before his eyes. The boy quickly put the question: "Then tell me the exact number of your eye lashes, Master." Confucius was forced to admit defeat at such wit and Hsiang Tao became the classical example of a brilliant boy, a boy who had outwitted the great Confucius.

So that Sung's position in the world at the time of his childhood may be made clearer it is necessary to show the relationship which existed between his father and his seven brothers who lived in the Sung home. The eight Sung brothers lived in very comfort-

able conditions, but it was due solely to the father of our informant, who had been the only one to make a success in his business, and according to ancient Chinese custom which controlled the Sungs it was incumbent on the successful members of a family to take care of the less successful.

It became a necessity, therefore, for Sung's father to provide for the maintenance of his seven brothers and their families, and it can readily be seen that the aggregate formed quite a community. That is the reason why Sung's life was so closely bound up in the restrictions of family and the traditions of ancient China. Over his father's house, his grandfather ruled supreme, Sung declares, and every cent earned by his father was taken to the grandfather, who distributed it equally among the brothers.

Sung himself recalls an incident which happened in his early childhood which well exemplifies the Chinese method of family equality. He had been given several apples by a neighboring farmer and he states that as soon as he received the gift he took them straight to his mother to have her divide them if his other brothers and sisters wanted some. But Sung also recalls a delicacy of Chinese etiquette by further pointing out that no one took any of his apples. But it must be made clear that he first was bound in honor to offer a division of his gift in case another wanted a part of what he had received.

On feast days there was an interruption of the normal routine in the Sung household and an atmosphere of freedom and gaiety prevailed, although for the children that freedom permitted only the enjoyment of the simplest pleasures, and at times the only fun they had was watching their elders. But this too was a welcome diversion in the strict order of the home.

Most beloved of the feasts, from the standpoint of merriment, is the New Year time, for daughters who have married may return during this season to the homes of their mothers. The festivities last for a week, starting December 30, and running to January 1, at the time of the first full moon. Gatherings and feasts are held throughout the week and the children of Sung's family were granted unusual levity. They were also recipients of many gifts brought by visiting members of the family and in general all forgot their troubles and enjoyed themselves.

It was the belief among the people of the family that on December 30 the old god who had watched over the house during the past year departed and went to heaven to give an account of the family's activities. He then turned the account over to a new god who took up where his predecessor had left off and returned to watch over the home on January 1, and remained there during the ensuing year.

The next important feast, which was serious from a religious point of view, was the birthday of Buddha, which came on February

nineteenth. On this day everyone visited the temple and made offerings with incense. It was also the custom for newly married couples to go together to the shrine to pray for the birth of sons to their union.

On May 5, came the celebration of the Dragon Boat festival, and on a river in the vicinity boat races were held with great color and pageantry. No trophies were offered for the winners of these races, but it was considered a high honor for a man to be victorious.

On August 15 they celebrated the full moon or harvest feast, and on October 1 the Chinese national holiday which corresponds to our Hallowe'en, was observed. On this day everyone visited the graves of the deceased and left spirit money and food for those who had died and were buried in the graveyard. Sung explains that these offerings were made so that the spirits of the departed ones would not want for comfort and with the money they were supposed to buy what clothey they needed to keep them warm through the coming winter.

That was the list of holidays observed by Sung's family, and on each occasion a feast was spread to make the celebration impressive on the appetites as well as on the minds of the participants. Practically the entire village would turn out on these occasions for at that time Christianity had not made a serious impression on anyone in the community. Almost everyone was of

the Buddhist belief.

The most important hero of the village was Kwan Kung, a legendary character who was supposed to watch over the people and protect them from invasion by an enemy. The story of Kwan Kung's valor is known by every Chinese boy, and so valorous do they paint his character that even when the boys grow up and the more progressive ones adopt new beliefs they still have a love for the character of Kwan Kung.

Kwan Kung is adored in China as a God, principally because of his great character, which stood the test against every temptation of evil. What makes the hero even more lovable among the common people is that he is one of their number, having sprung from an humble origin. He lived in about the time of 250 A.D.

At that time the Chinese empire was divided into three kingdomes, Kwan ruling one of the three divisions. The other two kingdoms were ruled over by Liu Bay and Chang Fey, respectively. The entire land was in a state of turmoil and there were frequent skirmishes for power on the part of the rival kingdoms. But the three rulers of the kingdoms were benevolent and sage men and they finally assembled for a truce to see what should be done by way of maintaining peace. When the three rulers had gathered and become acquainted they found that their ideas were so much alike that they would forever cement the peace of their country by combining under one rule. They agreed to have Liu Bay as king and

the pact was that all three men would die at the same time. The agreement was pledged by the three that if one should die the other two would voluntarily ask for death also. In this manner they were absolutely sure of their plan.

But certain of the lesser lords or rulers would not agree to the truce of the three leaders and once Kwan was taken prisoner by Tsao Tseh, a powerful lesser ruler who was determined to stay independent of the combine. Tsao proposed to Kwan that he stay in his province and command his armies and he would never have to want for anything as long as he lived; but Kwan pointed out the agreement he had made with the other two rulers and said that he could not. "If you want to kill me you may," Kwan told him, "but otherwise let me go, for I am no good to you staying here in idleness when I will not work for your cause."

But Tsao had too much respect for the great Kwan's ability to kill him, and yet he did not want to let him go. So he confined Kwan in a luxurious palace, treating him as a royal and welcome guest though he was a prisoner. And to beguile the prisoner he sent ten of the most beautiful maidens of his province to pamper and delight the warrior. Each day Tsao also ordered that a number of gold pieces be presented as a gift to Kwan so he would gradually learn to love the material things which would be his if he denounced his pact and remained. But Kwan disdained the beautiful girls, refusing their favors, and he put the

money aside. He grew restless of his confinement and decided to start out to return to his own kingdom.

He sent word to Tsao that he wished to see him so that he might honorably state his intentions of leaving so that Tsao might kill him if he so wished. He felt certain, however, that Tsao, knowing of his pact with the two other leaders, would spare his life. But Tsao did not reply to the warning that Kwan was about to depart and the messenger returned word to Kwan that Tsao was ill and could not see him at that time. Kwan waited a while and sent a second message and received the same reply, and after a few more days when he did not get a satisfactory answer to a third message he decided to leave the province without Tsao's consent.

But Tsao, hearing of Kwan's departure, sent a warning to all the garrison posts through which Kwan must pass in reaching his own land. He ordered that Kwan should be apprehended and taken prisoner. Kwan, however, told of his pact to all the leaders who took him and when they deigned to hold him even when they knew his story Kwan put up fight and slew the leaders who blocked his passage. In this manner Kwan had reached the land near his own kingdom where Liu Bay, his fraternal brother, sat as ruler; but Tsao hearing of the victorious and seemingly invulnerable Kwan followed the man and finally overtook him just before he reached safety. Tsao asked Kwan why he had not honorably

told him that he was leaving and Kwan told him that he had sent several messages to him to let him know. But Tsao found it still impossible for him to slay Kwan in respect to the pact the latter had made with the two other men. He permitted Kwan to return to his kingdom.

Some years after this Tsao, having increased his power, led a formidable army of 800,000 men against the kingdom of Wu, the land over which Liu Bay ruled as emperor, and Kwan was announced as one of the generals to defend the country. But in a great battle Tsao was defeated, and with a small number of protective soldiers fled the scene of battle. Liu Bay, hearing of Tsao's flight, sent Kwan after him, with the instructions that Tsao should be either slain or captured. But Kwan did not want to accept the mission, and the general who was sending Kwan told him that if he did not capture or slay Tsao he would be put to death himself. The general had received word from his scouts in which direction Tsao would travel and Kwan was sent to guard a certain mountain pass through which the fleeing leader was expected to go.

Kwan went to the place, but when he came across Tsao and saw him with his small band of men he could not rush upon him and slay him as he had been commanded. Instead he conferred with Tsao, who was happy to see the great Kwan again, but reminded him of the escape he had allowed him years before from his own pro-

vince. Kwan was moved with his own gratitude and resolved to let Tsao and his men pass, but when the commanding general who had sent him to capture the man arrived on the scene he told Kwan that he must forfeit his life for his failure in duty.

Kwan submitted, saying that he did not have the heart to kill a man who had once befriended him so nobly as had Tsao; but before the execution could be held Liu Bay appeared on the scene, and explaining to the general the terms of their pact he said that if Kwan was to die he would die also. But Liu Bay was the king and the king was certainly higher than military discipline, and since the general could not kill Kwan without also killing Liu Bay he was forced to let the warrior go free of the offense.

The story parades a great number of virtues, the reason, no doubt, being that it is so frequently repeated to school children, according to Sung. Besides being the favorite tale of China it exemplifies the virtues of the principal hero of his village.

When Sung had finished his secondary school training in the village of Chang Li he was sent down to Tien Tsin to enter the university. There he went to a typical Chinese university, where the sons of wealthy parents and noblemen gather for the highest learning their land can provide. Sung attended the college of law and received his degree, but when he had finished he found that he was dissatisfied with the manner of practising law in

China, finding it superficial and in some instances not as honorable as he had anticipated.

These conclusions he explained to his mother and she, taking a personal interest in the matter, urged her son, if he was not satisfied, to learn another profession and to follow it according to his conscience. His heart was set on coming to America, believing that in this country he would find methods of earning a living which would be more to his liking. Sung frowned upon the Chinese system, holding it was antiquated and behind the rest of the world.

So the mother, fighting the protests of Sung's father, provided for her son to come to America. That was nine years ago, and because Sung came to this country totally unprepared for study in that he had not even learned the language, found the way extremely difficult. He spent at least two years upon his arrival going from one school to another, auditing classes so that he would become familiar with the language. Now he speaks it well enough to be a student of excellent ranking at the University of Southern California.

Sung frankly admits that his heart is in China, though he has found much in America to keep his mind off of his constant nostalgia. He has majored in economics and in his studies, which have been extraordinarily well done, he sees things amiss with the capitalistic system. By no means is he a communist, but he does

believe that capitalism has failed and that a more sociological form of government must be established. He believes that in the present governmental administration there is a tendency to a more ideal form of rulership by the people and believes that if the country does not uphold Roosevelt it will meet with disaster later in its history.

Kwan has hopes of doing a great work for China some day, for he definitely plans to return. He frankly admits that he finds America superficial and lacking in those qualities which have a sustaining force during periods of long depression. That is the reason why he sees a necessity for change in our sociological aspect.

Sung further believes that the people of his own race who come to this country and adopt Christianity are very insincere. He thinks that the philosophy of his country is supreme, and though he holds himself up as being too modern and progressive to believe in all the religious lore of China, he believes that the substance of oriental teaching and moral aspect are ideal in a properly conducted society.

Sung has never married and does not intend to do so in the near future. He speculates that such a step may be taken if he ever gets back to China, but his heart is not set on any certain woman. He has, in fact, become almost celibate in his attitude towards the opposite sex, just as he has had to hide his yearning

for China in an overdose of study and cultural activity. He enjoys mingling with Americans, not only for the pleasure he gets out of their chatty gaiety, but also because he is learning something of the people which may serve him later if he ever gets his return ticket to China.

There is one objection to the United States which he upholds with vehemence, believing that it was caused by selfish, short-sighted politicians. The objection is his condemnation of the immigration laws which prohibit citizenship to orientals. He says that the restriction has embittered the Japanese against America and started them on a program of armament which will eventually work to America's doom. He thinks the measure was an uncalled-for humiliation of the haughty Japanese and he gives his opinion as the result of his observations made in Japan, where he visited before coming to America.

Sung has been in this country since 1927, but at the present time cannot see the slightest prospect of returning because of the aforementioned prejudice of the ruling Japanese against Chinese students who have received their education in America.

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